



Muntakhab Ahadith

*A Selection of Ahadith Relating to the
Six Qualities of Da'wat and Tabligh*

Compiled by:
Maulvi Muhammad
Yousuf Kandhlavi (Ra)

Organised and Presented by:
Maulvi Muhammad Saad Kandhlavi

MUNTAKHAB AHADITH

*A Selection of Ahadith Relating to the Six Qualities
of Da'wat and Tabligh*

KALIMA TAYYIBAH

SALĀH

'ILM AND DHIKR

IKRAM-UL-MUSLIM

IKHLAS

DA'WAT AND TABLIGH

Compiled by:

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Hzt. Nizamuddin, New Delhi

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PHONETICS

Arabic Names of Transli- Pronunciation

Letters Letters teration

ا	Alif	a	<i>a, i, u, at</i>
ب	bā	b	As in English.
ت	tā	t	A soft dental, like the Italian <i>t</i> .
ث	thā	th	Very nearly the sound of <i>th</i> as in <i>thing</i> .
ج	jīm	j	As in English.
ح	hā	h	A strong aspirate, as in <i>hall</i> .
خ	khā	kh	Guttural, like the Scotch <i>ch</i> in loch.
د	dāl	d	A soft dental.
ذ	dhāl	dh	A sound between <i>dh</i> and <i>z</i> .
ر	rā	r	Same as in English.
ز	zā	z	Same as in English.
س	sīn	s	Same as in English.
ش	shīn	sh	Same as in English.
ص	ṣād	ṣ	A strongly articulated <i>sw</i> .
ض	ḍād	ḍ	A strongly articulated <i>th</i> .
ط	ṭā	ṭ	A strongly articulated palatal <i>t</i> .
ظ	ẓā	ẓ	A strongly articulated <i>z</i> .
ع	‘ayn	‘	A guttural <i>an</i> , the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttural <i>gh</i> .
ف	fā	f	As in English.

ق	qāf	q	A strongly articulated semi guttural <i>k</i> .
ك	kāf	k	As in English.
ل	lām	l	As in English.
م	mīm	m	As in English.
ن	nūn	n	As in English.
ه	hā	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as <i>a, i, u</i> , preceded by a very slight aspiration.
ي	yā	y	As in English.

Short Vowels

َ	Fathah	a	As in English.
ِ	Kasrah	i	As in English.
ُ	Dammah	u	As in English.
ء	Hamzah	'	Pronounced as <i>a, i, u</i> , preceded by a very slight aspiration.
كَلَّ	Shaddah	Kalla	Pronounced with a sustained emphasis on that letter.

Long Vowels

جَا	"	ā	Long vowels.
جُو	"	ū	
جِي	"	ī	

PREFACE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ
النَّبِيِّينَ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ وَدَعَا بِدَعْوَتِهِمْ إِلَى
يَوْمِ الدِّينِ. أَمَّا بَعْدُ!

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allāh, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the *Tablīghī Jamaat* whose center is situated at the *Tablīghī Markaz* Nizamuddin, Dehli (India)⁽¹⁾. The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablīghī Da'wat* and its Movement, in a positive manner.

However, the *Tablīghī* effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allāh, a desire for reaping rewards in the Hereafter, respect and honour of Islām and Muslims, humility and submissiveness to Allāh, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allāh, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allāh Subhānahu wa Ta'ālā have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Shêikh Muhammad Ilyās Raḥimatullāhu 'alaihi), his preoccupation with Allāh, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allāh the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah*, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allāh along with a preoccupation with the remembrance of Allāh, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allāh, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allāh. These are those elements and characteristics which have protected this

movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allāh.

These principles and elements, which have been considered essential for this movement, have been derived from the Qurā'n and Sunnah. They serve as its guardians to obtain the pleasure of Allāh and protect *Deen* (religion) and their sources are the Qurā'n and Prophetic practices and traditions.

There was thus a need that all the relevant Qurā'nic verses and arādīth (Prophetic practices and sayings) be compiled in a book. Praise be to Allāh, that the second preacher of this movement of inviting towards righteousness, Sheikh Muḥammad Yūsuf (son of the first preacher, Sheikh Ilyās Raḥimatullāhu 'alaihi) who had a very profound and comprehensive knowledge of books of Aḥādīth, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allāh prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allāh Ta'āla grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh. وَمَا ذَالِكَ عَلَى اللَّهِ بِعَزِيزٍ

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INTRODUCTION

قال تعالى: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ [آل عمران: ١٦٤]

Allāh Subḥānahū wa Ta‘ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu ‘alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur’ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur’ān) and Al-Hikmah (his *Sunnah*), before which they were in manifest error.

Ale-‘Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi ‘alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi ‘alaihi and his religious movement) that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur’an, to purify people’s undesirable traits, and to teach them the Book and Wisdom (*Sunnah*).

It has been substantiated by the Qur’ān and *Aḥādīthe- Saḥīḥa* (confirmed traditions) that the *Ummah* (followers) of the Last of the Prophets, Ṣallallāhu ‘alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subḥānahū wa Ta‘ālā says: ...

قال تعالى: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale- 'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Sahābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

And strive hard in Allāh's cause, as you ought to strive

Al-Hajj 22: 78

The *Sahābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the *Ummah* was declared to be the *Khair-ul-Qurūn*, (the best of all the times, or the best period of the *Ummah*).

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subhānahū wa Ta‘ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi ‘alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam by Allāh Subhānahū wa Ta‘ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it's done in the manner of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Therefore, such *Da‘ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu ‘alaihi wasallam. Not only should they possess a strong *Īmān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sunnah* of the Prophet Ṣallallāhu ‘alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Divine principle for prophets, “Our reward is solely with Allāh,” should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subḥānahū wa Ta‘ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhi ‘alaihi, son of Sheikh Ilyās Raḥmatullāhi ‘alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥādīth*, biography, and history, he compiled a three-volume book, *Ḥayāt-us-Sahābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥādīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaihi, spoke to numerous close friends and colleagues about this collection of *aḥādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Aḥādīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *aḥādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *aḥādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of *aḥādīth*, and to make a critical analysis of the transmitters, and to classify the *aḥādīth* as *Sahīh*, *Ḥasan*, or *Dhāif* (technical terms used in the classification of *ḥādīth*) and an explanation of the difficult words of *ḥādīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subḥānahū wa Ta‘ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsuf Raḥmatullāhi ‘alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhi ‘alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subḥānahū wa Ta‘ālā appointed Prophets ‘Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu ‘alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subḥānahū wa Ta'ālā is addressing him, similarly when one sits to read or listen to *ḥadīth*, one should think that Rasūlullāh Ṣallallāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قال تعالى: وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَآمَنَّا فَاصْتَبْنَا مَعَ الشَّاهِدِينَ

[المائدة: ٨٣]

Allāh Subḥānahū wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Māidah 5: 83

قال تعالى: فَبَشِّرْ عِبَادِ ۝ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أَزْوَاجٌ ۝ [الزمر: ١٧-١٨]

Allāh Subḥānahū wa Ta'ālā says (at another place): ...

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُرِعَ عَنْ قُلُوبِهِمْ، قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ - (رواه البخاري)

Abu Hurairah Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ—
(رواه البخارى)

Anas Raḍiyallāhu ‘anhu narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *ḥadīth* three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuḍū*, in the position of *tashahhud*, without reclining. The objective is that the Qur’ān and words of *ḥadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* – the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānīl Aḥbār Sharḥ Ma‘ānīl Āthār* by Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaih. This book is a commentary on Imām Tahāwi Raḥmatullāhi ‘alaih’s famous book of *ḥadīth Ma‘ānīl Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions.

Muḥammad Sa‘ad Kandhlawi
Madrassah Kāshifūl Uloom
Basti Nizamuddin Aulia
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Quotation from the Preface of book
Amāniyal Aḥbār Sharḥ Ma'āniyal Āthār
by Sheikh Moḥammad Yousuf
Raḥmatullāhi 'Alaihi

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ لِيَفِيضَ عَلَيْهِ النِّعَمَ الَّتِي لَا يَفْقِهَا مُرُورُ الزَّمَانِ مِنْ خَزَائِنِهِ الَّتِي لَا تَنْقُصُهَا الْعَطَايَا وَلَا تَبْلُغُهَا الْأَذْهَانُ، وَأَوْدَعَ فِيهِ الْجَوَاهِرَ الْمَكْنُونَةَ الَّتِي بِاتِّصَافِهَا يَسْتَفِيدُ مِنْ خَزَائِنِ الرَّحْمَنِ وَيَقُورُ بِهَا أَبَدَ الْأَبَادِ فِي دَارِ الْجَنَّةِ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ الَّذِي أُعْطِيَ بِشَفَاعَةِ الْمُذْنِبِينَ وَأُرْسِلَ رَحْمَةً لِلْعَالَمِينَ، وَاصْطَفَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِالسِّيَادَةِ وَالرَّسَالَةِ قَبْلَ خَلْقِ اللَّوْحِ وَالْقَلَمِ، وَاجْتَبَاهُ لِتَشْرِيحِ مَا عِنْدَهُ مِنَ الْعَطَايَا وَالنِّعَمِ فِي خَزَائِنِهِ الَّتِي لَا تُعَدُّ وَلَا تُحْصَى، وَكَشَفَ مِنْ ذَاتِهِ الْعُلْيَةِ عَلَيْهِ مَا لَمْ يَكْشِفْ عَلَى أَحَدٍ، وَمِنْ صِفَاتِهِ الْجَلِيلَةِ الَّتِي لَمْ يَطْلُعْ عَلَيْهَا أَحَدٌ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ، وَشَرَحَ صَدْرُهُ الْمُبَارَكَ لِأَذْرَاكِ مَا أَوْدَعَ فِي الْإِنْسَانِ مِنَ الْإِسْتِعْدَادَاتِ الَّتِي بِهَا يَتَقَرَّبُ الْعِبَادُ إِلَى اللَّهِ تَعَالَى حَقَّ التَّقَرُّبِ وَيُسْتَعِينُهُ فِي أُمُورِ دُنْيَاهُ وَآخِرَتِهِ، وَعَلَّمَهُ طُرُقَ تَضَحِيحِ الْأَعْمَالِ الَّتِي تَصُدُّرُ مِنَ الْإِنْسَانِ فِي كُلِّ حِينٍ وَأَن، فَبَصَحَّتْهَا يَنَالُ الْفُوزَ فِي الدَّارَيْنِ وَيُقَسِّدَهَا الْحِزْمَانُ وَالْخُسْرَانُ، وَرَضِيَ اللَّهُ عَزَّ وَجَلَّ عَنِ الصَّحَابَةِ الْكِرَامِ الَّذِينَ أَخَذُوا عَنِ النَّبِيِّ الْأَطْهَرِ الْأَكْرَمِ الْعُلُومَ الَّتِي صَدَرَتْ مِنْ مَشْكُورَةِ ثُبُوتِهِ فِي كُلِّ حِينٍ أَكْثَرَ مِنْ أَوْرَاقِ الْأَشْجَارِ وَعَدَدِ قَطْرِ الْأَمْطَارِ، فَأَخَذُوا الْعُلُومَ بِأَسْرِهَا وَكَمَالِهَا فَوَعَوْهَا وَحَفِظُوهَا حَقَّ الْوَعْيِ وَالْحِفْظِ، وَصَحَّبُوا النَّبِيَّ فِي السَّفَرِ وَالْحَضَرِ، وَشَهِدُوا مَعَهُ الدَّعْوَةَ وَالْجِهَادَ وَالْعِبَادَاتِ وَالْمُعَامَلَاتِ وَالْمُعَاشِرَاتِ فَتَعَلَّمُوا الْأَعْمَالَ عَلَى طَرِيقَتِهِ بِالصَّاحِبَةِ، فَهَيَّئْنَا لَهُمْ حَيْثُ أَخَذُوا الْعُلُومَ عَنْهُ بِالْمُشَافَهَةِ وَالْعَمَلِ بِهَا بِلَا وَاسِطَةٍ ثُمَّ لَمْ يَفْتَصِرُوا عَلَى نُفُوسِهِمُ الْقُدْسِيَّةِ بَلْ قَامُوا وَبَلَّغُوا كُلَّ مَا وَعَوْهُ وَحَفِظُوهُ مِنَ الْعُلُومِ وَالْأَعْمَالِ حَتَّى مَلَأُوا الْعَالَمَ بِالْعُلُومِ الرَّبَّانِيَّةِ وَالْأَعْمَالِ الرُّوحَانِيَّةِ الْمُصْطَفَوِيَّةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالْإِنْسَانُ مُنْبَعُ النُّورِ وَالْهِدَايَةِ وَمَصْدَرُ الْعِبَادَةِ وَالْخِلَافَةِ.

All praises be to Allāh Subḥānahū wa Ta‘ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Raḥmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh’s salutations be upon Muḥammad Ṣallallahu ‘alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet’s) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man –qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subḥānahū wa Ta‘ālā taught Rasūlullāh Ṣallallāhu ‘alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subḥānahū wa Ta‘ālā be pleased with the *Saḥābah* Raḍiyallāhu ‘anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain– that continually stemmed from Nabī Ṣallallāhu ‘alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da‘wah* (preaching), *Jihād* (striving in the cause), *‘Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in his presence.

Blessed are the *Saḥābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu ‘alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH ṬAYYIBAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

**NONE IS WORTHY OF WORSHIP BUT ALLĀH;
MUḤAMMAD IS THE MESSENGER OF ALLĀH.**

ĪMĀN

The literal meaning of Īmān is to believe in someone's words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subḥānahū wa Ta'ālā .

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

Al-Anbiyā 21:25

قال الله تعالى:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ

إِلَّا نُوحِيْ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

فَاعْبُدُونِ ﴿٢٥﴾ [الأنبياء: ٢٥]

Allāh Subḥānahū wa Ta'ālā says:

The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust.

Al-Anfāl 8:2

وقال تعالى:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾ [الأنفال: ٢]

Allāh Subḥānahū wa Ta'ālā says:

And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path.

An-Nisā 4:175

وقال تعالى:

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللهِ وَأَعْتَصَمُوا
بِرَبِّهِمْ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾
[النساء: ١٧٥]

Allāh Subḥānahū wa Ta'ālā says:

Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

Al-Mu'min 40:51

وقال تعالى:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ
ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴿٥١﴾ [المؤمن: ٥١]

Allāh Subḥānahū wa Ta'ālā says:

It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Zulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

Al-An'ām 6:82

وقال تعالى:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا
إِيمَانَهُم بِظُلْمٍ
أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ﴿٨٢﴾ [الأنعام: ٨٢]

Allāh Subḥānahū wa Ta‘ālā says:

And those who believe are intense
in their love for Allāh.

Al-Baqarah 2:165

وقال تعالى:

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

[البقرة: ١٦٥]

Allāh Subḥānahū wa Ta‘ālā said to
His Prophet:

Say! Verily, my Ṣalāt and my
sacrifice (of animals) and my
living and my dying are for Allāh,
Rabb (Sustainer) of the Worlds.

Al-An‘ām 6:162

وقال تعالى:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي

لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾ [الأنعام: ١٦٢]

AḤĀDĪTH

١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. رواه

مسلم، باب بيان عدد شعب الإيمان ١٠٠٠، رقم: ١٥٣

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Īmān (faith) has more than seventy branches; the superiormost one is saying of *Lā ilāha illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Ḥayā* is a branch of Īmān. (Muslim)

Note: The essence of *Ḥayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Ṣāliḥin)

٢- عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي فَرَدَّهَا عَلَيَّ فَهِيَ لَهُ نَجَاةٌ. رواه أحمد ٦/١

2. Abu Bakr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Ṭālib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Aḥmad)

٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جَدِّدُوا إِيمَانَكُمْ، قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ نَجَدِّدُ إِيمَانَنَا؟ قَالَ: أَكْثِرُوا مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ. رواه أحمد والطبرانی بإسناد أحمد

حسن، الترغيب ١٥/٢

3. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Renew your Īmān! It was asked: O Rasūlallāh! How do we renew our Īmān? He said: Say frequently *Lā ilāha illallāh*. (Musnad Aḥmad, Ṭabarānī, Targhīb)

٤- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء أن دعوة

المسلم مستجابة، رقم: ٣٣٨٣

4. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The best Dhikr (remembrance of Allāh) is *Lā ilāha illallāh*, and the best Du‘ā (supplication) is *Alḥamdulillāh* (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Īmān (faith) nor Aa‘māl (deeds) are acceptable. *Alḥamdulillāh* (Praise be to Allāh) is said to be the best Du‘ā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Maẓāhir Ḥaḡue)

٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ. رواه الترمذی وقال: هذا

حديث حسن غريب، باب دعاء أم سلمة رضي الله عنها، رقم: ٣٥٩٠

5. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the ‘Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhī)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirqāt-ul-Mafātīḥ)

O Abu Dhar! (Bukhārī)

Note: Abu Dhar Raḍiyallāhu ‘anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabī Ṣallallāhu ‘alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his Imān he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu‘āriful Ḥadīth)

٨- عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَذْرُؤُ الْإِسْلَامَ كَمَا يَذْرُؤُ وَشَى الثَّوْبَ حَتَّى لَا يُدْرَى مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسْكٌ وَيَسْرَى عَلَى كِتَابِ اللَّهِ فِي لَيْلَةٍ فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَبْقَى طَوَائِفٌ مِنَ النَّاسِ الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ الْكَبِيرَةُ يَقُولُونَ أَذْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لَا إِلَهَ إِلَّا اللَّهُ فَتَحْنُ نَقُولُهَا. قَالَ صِلَةَ بْنِ زُفَرٍ لِحَدِيثِهِ: فَمَا تُغْنِي عَنْهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَهُمْ لَا يَذْرُؤُونَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسْكٌ؟ فَأَعْرَضَ عَنْهُ حَدِيثُهُ فَرَدَدَهَا عَلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ حَدِيثُهُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ فَقَالَ: يَا صِلَةَ تُنَجِّهِمْ مِنَ النَّارِ. رواه الحاكم وقال:

هذا حديث صحيح على شرط مسلم ولم يخرجاه ٤٧٣/٤

8. Hudhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Islām will gradually fade as the design on cloth fades, until neither Ṣiyām (fasting), nor Zakāt (charity) nor *Nusuk* (religious devotion and sacrifice) will be known. In a certain night, the Qur’ān will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the Kalimah *Lā ilāha illallāh*, so we are reciting it. Ṣilah ibne-Zufr said to Hudhāifah Raḍiyallāhu ‘anhu: How will their saying of *Lā ilāha illallāh* benefit them when they neither know Ṣiyām, nor Zakāt, nor *Nusuk*? Hudhaifah Raḍiyallāhu ‘anhu evaded him. So he repeated his question thrice, each time Hudhāifah evaded him. Then, after the third time, he turned and faced him saying: O Ṣilah! It will indeed save them from the Fire. (Mustadrak Ḥākim)

٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ نَفَعَتْهُ يَوْمًا مِنْ

دَهْرِهِ يُصِيبُهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ. رواه البزار والطبراني ورواه رواية الصحيح، الترغيب ٤١٤/٢

9. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Ṭabarānī, Targhīb)

١٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِوَصِيَّةٍ نُوحِ ابْنُهُ؟ قَالُوا: بَلَى، قَالَ: أَوْصَى نُوحُ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بُنَيَّ إِنِّي أَوْصِيكَ بِاثْنَتَيْنِ وَأَنْهَاكَ عَنِ اثْنَتَيْنِ. أَوْصِيكَ بِقَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ وَوُضِعَتِ السَّمَوَاتُ وَالْأَرْضُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ كَانَتْ حَلَقَةً لَقَصَمْتَهُنَّ حَتَّى تَخْلُصَ إِلَى اللَّهِ، وَيَقُولَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، فَإِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تُقَطَّعُ أَرْزَاقُهُمْ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ، الشِّرْكِ وَالْكِبْرِ، فَإِنَّهُمَا يَحْجِبَانِ عَنِ اللَّهِ. (الحديث) رواه البزار وفيه: محمد بن إسحاق وهو مدلس وهو ثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ٩٢/١٠

10. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I not inform you of the advice of Nūḥ ‘Alaihis Salām to his son? They said: Indeed do inform us. He said: Nūḥ ‘Alaihis Salām advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the Kalimah) would break through the circle and would reach Allāh Ta‘ālā. And I advise you to say: *Subhānallahil Azīm Wabihamdihī* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta‘ālā. (Bazzār, Majma-‘uz-Zawāid)

١١ - عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّي لَا أَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ يَحْضُرُهُ الْمَوْتُ إِلَّا وَجَدَ رُوحَهُ لَهَا رَوْحًا حَتَّى تَخْرُجَ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.

رواه أبو يعلى ورجاله رجال الصحيح، مجمع الزوائد ٦٧/٣

11. Ṭalḥa ibne-‘Ubaidullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is *Lā ilāha illallāh*). (Abu Ya‘lā, Majma-‘uz-Zawāid)

١٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثٍ طَوِيلٍ) أَنَّ النَّبِيَّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً. (وهو جزء من الحديث) رواه البخارى، باب قول الله تعالى: لما خلقت بيدي، رقم: ٧٤١٠

12. Anas Raḍiyallāhu ‘anhu narrated (in a long narration) that Nabī Ṣallallāhu ‘alaihi wasallam said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a particle of dust. (Bukhārī)

١٣ - عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ بَيْتٌ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ كَلِمَةَ الْإِسْلَامِ بِعَزِّ عَزِيْرٍ أَوْ ذَلِّ ذَلِيلٍ إِمَّا يُعْزِهِمُ اللَّهُ عَزَّ وَجَلَّ فَيَجْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يُذِلُّهُمْ فَيَذَلُّهُمْ لَهَا. رواه أحمد ٤/٦

13. Miqdād ibne-Aswad Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel’s hair in any city, village or desert, except that Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Musnad Aḥmad)

١٤ - عَنْ ابْنِ شِمَاسَةَ الْمُهَرِّيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ يَبْكِي

طَوِيلًا وَحَوْلَ وَجْهِهِ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ وَقَالَ: إِنَّ أَفْضَلَ مَا نَعِدُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدْ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَا بَايِعَكَ فَبَسَطَ يَمِينَهُ، قَالَ: فَقَبَضْتُ يَدِي قَالَ: مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: تَشْتَرِطُ بِمَاذَا؟ قُلْتُ: أَنْ يَغْفَرَ لِي قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ وَلَوْ سِئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ وَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلَيْنَا أَشْيَاءُ مَا أَدْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مِتُّ فَلَا تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَسْتُوا عَلَى التُّرَابِ سَنًا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنَحَرُ جُرُورٌ وَيُقَسِّمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أَرَايُكُمْ بِهِ رَسُولُ رَبِّي. رواه مسلم، باب كون الإسلام يهدم ما قبله

رقم: ٣٢١

14. Ibn-e-Shimāsa Al Mahri Raḥimahullāh narrates that we were present with ‘Amr ibn-il-‘Āṣ Raḍiyallāhu ‘anhuma while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lā ilāha illallāhu wa anna Muḥammad ur Rasūlullāh* (There is none worthy of worship except Allāh, and that Muḥammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh Ṣallallāhu ‘alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Give me

your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O ‘Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Hajj* (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasūlullāh Ṣallallāhu ‘alaihi wasallam. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

١٥ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. رواه مسلم، باب غلظ تحريم الغلول ٠٠٠٠، رقم: ٣٠٩

15. ‘Umar Raḍiyallāhu ‘anhu narrates Nabī Ṣallallāhu ‘alaihi wasallam said: O son of Khaṭṭāb! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu’minūn* (believers). (Muslim)

١٦ - عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَيْحَكَ يَا أَبَا سُفْيَانَ قَدْ جِئْتُكُمْ بِالْدُّنْيَا وَالْآخِرَةِ فَاسْلِمُوا تَسْلِمُوا. (وهو بعض الحديث) رواه الطبراني وفيه: حرب بن الحسن الطحان وهو ضعيف وقد وثق، مجمع الزوائد ٦/٢٥٠

16. Abu Lailā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islām, and enter into safety. (Ṭabarānī, Majma-‘uz-Zawāid)

١٧- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ، فَقُلْتُ: يَا رَبِّ! أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ قَدْ دَلَّهَ فَيَدْخُلُونَ، ثُمَّ أَقُولُ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى شَيْءٍ. رواه البخارى، باب كلام الرب تعالى يوم القيامة، ٥٠٠، رقم: ٧٥٠٩

17. Anas Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of Īmān (Allāh Subḥānahū wa Ta‘ālā will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of Īmān). (Bukhārī)

١٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيَخْرِجُونَ مِنْهَا قَدْ اسْوَدُّوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهُ تَخْرُجُ صَفْرَاءُ مُلْتَوِيَةً؟. رواه البخارى، باب تفاضل أهل الإيمان في الأعمال، رقم: ٢٢

18. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta‘ala will say: Take out from it whosoever had in his heart Īmān equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the *River of Life* from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhārī)

١٩- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيْمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَ ثَمَرُكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ. (الحديث) رواه الحاكم وصححه، ووافقه الذهبي ١٣، ١٤/١

19. Abu Umāmah Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: O Rasūlallāh! What is Īmān? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu‘min (believer). (Mustadrak Ḥākim)

٢٠- عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا. رواه مسلم، باب الدليل على أن من رضى بالله ربا، ٠٠٠٠٠، رقم: ١٥١

20. ‘Abbās ibne-‘Abdul Muṭṭalib Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He has indeed tasted the delightful flavour of Īmān; who is pleased with Allāh as Rabb, and with Islām as Deen (religion) and with Muḥammad Ṣallallāhu ‘alaihi wasallam as (Allāh’s) Messenger. (Muslim)

Note: It means that whosoever worships Allāh Subḥānahū wa Ta‘ālā and leads a life according to Islām with complete obedience to Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with a profound love for Allāh Subḥānahū wa Ta‘ālā and Rasūlullāh Ṣallallāhu ‘alaihi wasallam has indeed tasted the sweetness of Īmān.

٢١- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ. رواه البخاري، باب حلاوة الإيمان، رقم: ١٦

21. Anas Raḍiyallāhu ‘anhu narrates Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Īmān: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

٢٢- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. رواه أبو داود، باب الدليل على زيادة الإيمان ونقصانه، رقم: ٤٦٨١

22. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his Īmān. (Abu Dāwūd)

٢٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَبِي ذَرٍّ: يَا أَبَا ذَرٍّ! أَيُّ عُرَى

الإِيمَانِ أَوْثَقُ؟ قَالَ: اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ، قَالَ: الْمَوَالَةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ. رواه البيهقي في شعب الإيمان ٧/٧٠

23. Ibne ‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked Abu Dhar: O Abu Dhar! Which hand-hold of Īmān is most trustworthy? He replied: Allāh ‘Azza wa Jall, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Baihaqī)

Note: It means that from amongst the branches of Īmān, the most lasting and invigorating is that, in one’s dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

٢٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ آمَنَ بِي وَرَأَى مَرَّةً وَطُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِّي سَبْعَ مَرَّاتٍ. رواه أحمد ٣/١٥٥

24. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me. (Musnad Aḥmad)

٢٥ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ رَحِمَهُ اللَّهُ قَالَ: ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ أَصْحَابَ مُحَمَّدٍ ﷺ وَإِيمَانَهُمْ قَالَ: فَقَالَ عَبْدُ اللَّهِ إِنَّ أَمْرَ مُحَمَّدٍ ﷺ كَانَ بَيْنَا لِمَنْ رَأَاهُ وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ أَفْضَلَ مِنْ إِيْمَانٍ بَعِيْبٍ ثُمَّ قَرَأَ: «أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ» إِلَى قَوْلِهِ تَعَالَى «يُؤْمِنُونَ بِالْغَيْبِ». رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢/٢٦٠

25. ‘Abdur Raḥmān ibne-Yazīd Raḥimahullāh narrates that some people mentioned the Ṣaḥābah of Muḥammad Ṣallallāhu ‘alaihi wasallam and their Īmān before ‘Abdullāh Raḍiyallāhu ‘anhu. So, ‘Abdullāh said: Verily, the prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah 2:1) *Alif Lām Mīm Dhālikal Kitābu lā rayba fih...bil Ghaib* “This is the Book (the Qur’ān),

whereof there is no doubt, a guidance to those who are *Al-Muttaqūn*; pious and righteous persons — who believe in the unseen!” (Mustadrak Hākim)

٢٦- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَدِدْتُ أَنِّي لَقَيْتُ إِخْوَانِي، قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَوْ لَيْسَ نَحْنُ إِخْوَانُكَ؟ قَالَ: أَنْتُمْ أَصْحَابِي وَلَكِنْ إِخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرَوْْنِي. رواه أحمد ١٥٥/٣

26. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Ṣaḥābah of Nabī Ṣallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Aḥmad)

٢٧- عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ طَلَعَ رَاكِبَانِ، فَلَمَّا رَأَاهُمَا قَالَ: كِنْدِيَّانِ مَذْحِجِيَّانِ حَتَّى أَتِيَاهُ، فَإِذَا رَجُلٌ مِنْ مَذْحِجٍ، قَالَ: فَدَنَا إِلَيْهِ أَحَدُهُمَا لِيُبَايِعَهُ، قَالَ فَلَمَّا أَخَذَ بِيَدِهِ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ رَأَى قَامَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَانْصَرَفَ، ثُمَّ أَقْبَلَ الْآخَرَ حَتَّى أَخَذَ بِيَدِهِ لِيُبَايِعَهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ آمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ وَلَمْ يَرَكَ قَالَ: طُوبَى لَهُ ثُمَّ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَانْصَرَفَ. رواه أحمد ١٥٢/٤

27. Abu ‘Abdur Raḥmān Al Juhanī Raḍiyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhḥij! When they reached him, it became evident that they were, in fact, from Madhḥij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said: O Rasūlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlallāh! The one who believes in you, and verifies you and follows you although

he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Aḥmad)

٢٨- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَغْتَقَهَا فَتَرَوَّجَهَا فَلَهُ أَجْرَانِ. رواه البخارى، باب تعليم الرجل أمته وأهله، رقم: ٩٧

28. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muḥammad Ṣallallāhu ‘alaihi wasallam; a slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this ḥadīth is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers Ṣalāt, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Mazāhir Ḥaqqe)

٢٩- عَنْ أَوْسَطَ رَحِمَهُ اللَّهُ قَالَ: خَطَبَنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُو بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهَ الْمُعَافَاةَ أَوْ قَالَ: الْعَافِيَةَ فَلَمْ يُؤْتَ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ أَوْ الْمُعَافَاةِ. رواه أحمد ٣/١

29. Awsaṭ Raḥimahullāh narrated that Abu Bakr Raḍiyallāhu ‘anhu addressed us saying: A year ago Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Raḍiyallāhu ‘anhu said: Ask Allāh for ‘Āfiyah (well being) as no one has been given anything better than ‘Āfiyah after Yaqīn (certainty in faith). (Musnad Aḥmad)

٣٠- عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ صَلَاحٍ هَذِهِ الْأُمَّةِ بِالْيَقِينِ وَالزُّهْدِ وَأَوَّلُ فُسَادِهَا بِالْبُخْلِ وَالْأَمَلِ. رواه البيهقي في شعب الإيمان ٢٧٧/٤

30. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: The beginning of the reformation of this Ummah was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Baihaqī)

٣١- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا. رواه الترمذی وقال: هذا حديث حسن صحيح، باب في التوكل على الله، رقم: ٢٣٤٤

31. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhī)

٣٢- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قِيلَ نَجِدُ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَذَرَهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ، فَقَالَ: إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلَتًا، فَقَالَ: مَنْ يَمْنَعُكَ مَنِّي؟ فَقُلْتُ: اللَّهُ، ثَلَاثًا، وَلَمْ يُعَاقِبْهُ وَجَلَسَ. رواه البخاري، باب من علق سيفه بالشجر ١٠٠٠، رقم: ٢٩١٠

32. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrated that he accompanied Rasūlullāh Ṣallallāhu ‘alaihi wasallam in an expedition towards Najd; and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh Ṣallallāhu ‘alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh Ṣallallāhu ‘alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh Ṣallallāhu ‘alaihi wasallam suddenly called us, and there was a

Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not punish him and sat down. (Bukhārī)

٣٣- عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللَّهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَارِثِ بْنِ مَالِكٍ: مَا أَنْتَ يَا حَارِثُ بْنُ مَالِكٍ! قَالَ: مُؤْمِنٌ يَا رَسُولَ اللَّهِ، قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ: فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً، فَمَا حَقِيقَةُ ذَلِكَ؟ قَالَ: عَزَفْتُ نَفْسِي مِنَ الدُّنْيَا، وَأَسْهَرْتُ لَيْلِي، وَأَظْمَأْتُ نَهَارِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي حِينَ يُجَاءُ بِهِ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا، وَكَأَنِّي أَسْمَعُ عَوَاءَ أَهْلِ النَّارِ، فَقَالَ النَّبِيُّ ﷺ: مُؤْمِنٌ نُورَ قَلْبُهُ. رواه عبد الرزاق في مصنفه، باب الإيمان والإسلام ١٢٩/١١

33. Ṣāliḥ ibne-Mismār and Ja‘far ibne-Burqān Raḥimahullāh narrate that Nabī Ṣallallāhu ‘alaihi wasallam asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A Mu‘min, O Rasūlallāh! He asked: A true Mu‘min! He replied: A true Mu‘min. Nabī Ṣallallāhu ‘alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Imān? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the ‘Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (Hārith is) A Mu‘min whose heart has been enlightened. (Muṣannaf ‘Abdur Razzaq)

٣٤- عَنْ مَاعِزٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ أَىُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِيْمَانٌ بِاللَّهِ وَحَدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ حَجَّةٌ بَرَّةٌ، تَفْضُلُ سَائِرَ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا. رواه أحمد ٣٤٢/٤

34. Mā‘iz Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam was asked which of the deeds are most virtuous? He said: Imān on Allāh the One, then Jihād, and then an accepted Ḥajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Aḥmad)

٣٥- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟ إِنَّ الْبَذَاذَةَ مِنَ الْإِيمَانِ، إِنَّ الْبَذَاذَةَ مِنَ الْإِيمَانِ يَعْْنِي: التَّفَحُّلَ. رواه أبو داود، باب النهي عن كثير من الإفراط، رقم: ٤١٦١

35. Abu Umāmah Raḍiyallāhu ‘anhu narrates that one day the Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam (drawing the attention of the Ṣaḥābah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Īmān. Verily, a simple, humble hardy life emanates from Īmān. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person’s skin becomes dry. (Abu Dāwūd)

Note: This does not mean that Īmān is limited to a hardy life but Īmān encompasses within itself numerous distinguished qualities.

٣٦- عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَأَيُّ الْإِيمَانِ أَفْضَلُ؟ قَالَ: الْهِجْرَةُ، قَالَ: فَمَا الْهِجْرَةُ؟ قَالَ: تَهْجُرُ السُّوءَ. (وهو بعض الحديث) رواه أحمد ١١٤/٤

36. ‘Amr ibne-‘Abasah Raḍiyallāhu ‘anhu asked: Which Īmān is the best? Nabī Ṣallallāhu ‘alaihi wasallam replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? Nabī Ṣallallāhu ‘alaihi wasallam replied: To forsake evil. (Masnad Ahmad)

٣٧- عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرِكَ، قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ. رواه مسلم، باب جامع أوصاف الإسلام، رقم: ١٥٩

37. Sufyān ibne-‘Abdullāh Aththaqafī Raḍiyallāhu ‘anhu narrated that I asked: O Rasūlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Īmān and compliance thereof ought not to be transitional but should be held steadfastly to. (Maẓāhir Ḥaqqe)

٣٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ الْخَلْقَ فَاسْتَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ. رواه الحاكم وقال: هذا حديث لم يخرج في الصحيحين ورواهه مصريون ثقات، وقد احتج مسلم في الصحيح، ووافقه الذهبي ٤/١

38. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the Īmān in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the Īmān in your hearts. (Mustadrak Ḥakim)

٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسْتُ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ. رواه البخارى، باب الخطأ والنسيان فى العتاقة ١٠٠٠، رقم: ٢٥٢٨

39. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhārī)

٤٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: أَوْ قَدْ وَجَدْتُمُوهُ؟ قَالُوا: نَعَمْ، قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ. رواه مسلم، باب بيان الوسوسة فى الإيمان ١٠٠٠، رقم: ٣٤٠

40. Abu Hurairah Raḍiyallāhu ‘anhu narrates that some of the Ṣaḥābah Raḍiyallāhu ‘anhum came to Nabī Ṣallallāhu ‘alaihi wasallam and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Īmān. (Muslim)

Note: This means that when these thoughts instigate you; and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Īmān. (Nawawī)

٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُ مَا مِنْ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا. رواه أبو يعلى بإسناد جيد قوى، الترغيب ١٦/٢

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: Testify frequently *Lā ilāha illallāh* (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya‘lā, Targhib)

٤٢ - عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على أن من مات ٠٠٠٠، رقم: ١٣٦

42. ‘Uthmān ibne-‘Affān Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

٤٣ - عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللَّهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه أبو يعلى في مسنده ١٥٩/١

43. ‘Uthmān ibne-‘Affān Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who died knowing that Allāh is True and He exists, will enter Paradise. (Musnad Abu Ya‘lā)

٤٤ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ تَعَالَى: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَقْرَأَ لِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي. رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢/٤٣

44. ‘Alī Radiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said in a Ḥadīth Qudsī that Allāh Ta‘ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzī, Jāmi-‘uṣ-Ṣaghīr)

٤٥ - عَنْ مَكْحُولٍ رَحِمَهُ اللَّهُ يُحَدِّثُ قَالَ: جَاءَ شَيْخٌ كَبِيرٌ هَرَمَ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ عَدَرَ وَفَجَرَ وَلَمْ يَدْعُ حَاجَةً وَلَا دَاجَةً إِلَّا اقْتَطَفَهَا بِيَمِينِهِ، لَوْ قَسِمْتَ خَطِئَتُهُ بَيْنَ أَهْلِ الْأَرْضِ لَأَوْبَقْتَهُمْ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: أَلَسَلِمْتَ؟ فَقَالَ: أَمَّا أَنَا فَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَقَالَ النَّبِيُّ ﷺ: فَإِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَاتٍ فَقَالَ: يَا رَسُولَ اللَّهِ! وَغَدَرَاتِي وَفَجَرَاتِي؟ فَقَالَ: وَغَدَرَاتِكَ وَفَجَرَاتِكَ، فَوَلَّى الرَّجُلُ يُكَبِّرُ وَيُهَلِّلُ. التفسير لابن كثير ٣/٣٤٠

45. Makḥūl Raḥimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūlallāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you embraced Islām? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Mūḥammad is His slave and Messenger.

Nabī Ṣallallāhu ‘alaihi wasallam said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasūlallāh! And my betrayals and my fornication? Nabī Ṣallallāhu ‘alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): *Allāhū Akbar, Lā ilāha illallāh*. (Tafsīr ibn Kathīr)

٤٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِّنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سَجَلًا، كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: أَفَلَاكَ عَذْرٌ؟ فَيَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرِجُ بَطَاقَةً فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضُرْ وَرَنَّاكَ، فَيَقُولُ: يَا رَبِّ! مَا هَذِهِ الْبَطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ؟ فَقَالَ: فَإِنَّكَ لَا تَظْلَمُ. قَالَ: فَتُوضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبَطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ وَثَقُلَتِ الْبَطَاقَةُ، وَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء فيمن يموت.....، رقم: ٢٦٣٩

46. ‘Abdullāh ibne-‘Amr ibnil ‘Āṣ Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh will summon a man from my Ummah in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny

anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allāh will say: Have you got any excuse for it? He will reply: No, my Rabb. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhī)

٤٧- عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ عَبْدٌ مُؤْمِنٌ بِهَا إِلَّا حَبَبَتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَفِي رِوَايَةٍ: لَا يَلْقَى اللَّهُ بِهِمَا أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا أُدْخِلَ الْجَنَّةَ عَلَى مَا كَانَ فِيهِ. رواه أحمد والطبرانی في الكبير والأوسط ورجاله ثقات، مجمع الزوائد ١٦٥/١

47. Abu ‘Amrah Al Ansārī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this Kalimah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Aḥmad, Tabarānī, Majma-‘uz-Zawāid)

Note: Commentators in the light of this and similar aḥādīth state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu‘āriful Ḥadīth)

٤٨ - عَنْ عِتْبَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَشْهَدُ أَحَدٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ. (وهو بعض الحديث) رواه مسلم، باب الدليل على أن من مات ٠٠٠٠، رقم: ١٤٩

48. 'Itbān ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

٤٩ - عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَذَلَّ بِهَا لِسَانُهُ وَأَطْمَأَنَّ بِهَا قَلْبُهُ لَمْ تَطْعَمَهُ النَّارُ. رواه البيهقي في شعب الإيمان ٤١/١

49. Abu Qatādah Raḍiyallāhu 'anhu narrates from his father that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

٥٠ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوتُ وَهِيَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ يَرْجِعَ ذَلِكَ إِلَى قَلْبٍ مُوقِنٍ إِلَّا غَفَرَ اللَّهُ لَهَا. رواه أحمد ٢٢٩/٥

50. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Aḥmad)

٥١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ - وَمُعَاذُ رَدِيقُهُ عَلَى الرَّحْلِ - قَالَ: يَا مُعَاذُ بْنُ جَبَلٍ! قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: يَا مُعَاذُ! قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ قَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: إِذَا يَتَكَلَّمُوا، وَأَخْبِرُ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا. رواه البخاري، باب من خص بالعلم قوما ٠٠٠٠، رقم: ١٢٨

51. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said, while Mu‘ādh Raḍiyallāhu ‘anhu was riding behind him on the same camel’s saddle: O Mu‘ādh ibne-Jabal! Mu‘ādh replied: Here I am at your service, may you be blessed, O Rasūlallāh! He again said: O Mu‘ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlallāh! May you be blessed, this happened thrice, then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muḥammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu‘ādh said: O Rasūlallāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu‘ādh Raḍiyallāhu ‘anhu narrated this ḥadīth, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the Aḥādīth in which Hell (Fire) is forbidden, only on bearing witness of *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* “There is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh”. One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Mazāhir Ḥaqqe)

٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَبْلِ نَفْسِهِ. (وهو بعض الحديث) رواه البخارى، باب صفة الجنة والنار،

رقم: ٦٥٧٠

52. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says *Lā ilāha illallāh* with all the sincerity of his heart. (Bukhārī)

٥٣- عَنْ رِفَاعَةَ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ عِنْدَ اللَّهِ لَا يَمُوتُ عَبْدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَتَى رَسُولَ اللَّهِ صِدْقًا مِنْ قَلْبِهِ، ثُمَّ يَسْدُدُ إِلَّا سَلَكَ فِي الْجَنَّةِ. (الحديث) رواه

أحمد ١٦/٤

53. Rifā'ah Al Juhanī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmad)

٥٤- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوتُ عَلَى ذَلِكَ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ، لَا إِلَهَ إِلَّا اللَّهُ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٧٢/١

54. 'Umar ibn al-Khaṭṭāb Raḍiyallāhu 'anhu said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that Kalimah is *Lā ilāha illallāh*. (Mustadrak Hākim)

٥٥- عَنْ عِيَّاضِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِنْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً، عَلَى اللَّهِ كَرِيمَةٌ، لَهَا عِنْدَ اللَّهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَقَنَتْ دَمَهُ وَأَحْرَزَتْ مَالَهُ وَلَقِيَ اللَّهَ عَدَاً فَحَاسِبَةً. رواه البراء ورجاله موثقون، مجمع الزوائد ١٧٤/١

55. 'Iyyāḍ Al Anṣārī Raḍiyallāhu 'anhu ascribes to Rasūlullāh Ṣallallāhu 'alaihi wasallam that he said: Verily *Lā ilāha illallāh* is a Kalimah regarded precious by Allāh. It has with Allāh a high status. And it is a Kalimah that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār, Majma-'uz-Zawā'id)

Note: The Kalimah becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

٥٦- عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يُصَدِّقُ قَلْبُهُ لِسَانَهُ دَخَلَ مِنْ أَيْ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه أبو يعلى ٦٨/١

56. Abu Bakr Ṣiddīq Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

‘alaihi wasallam said: He who bears witness to *Lā ilāha illallāh*-- there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya‘lā)

٥٧- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَبَشِّرُوا وَبَشِّرُوا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ. رواه أحمد والطبراني في الكبير ورجاله ثقات، مجمع

الزوائد ١٥٩/١

57. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāhu*-- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Aḥmad, Tabarānī, Majma-‘uz-Zawāid)

٥٨- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ. مجمع البحرين في زوائد المعجمين ٥٦/١ قال المحقق:

صحيح لجميع طرقه

58. Abu Darda Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger. (Majma-‘ul-Baḥrain)

٥٩- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي عَارِضَتِي الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ، السَّطْرُ الْأَوَّلُ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. وَالسَّطْرُ الثَّانِي: مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا خَلَفْنَا خَسِرْنَا، وَالسَّطْرُ الثَّالِثُ: أُمَّةٌ مُذْنِبَةٌ وَرَبُّ غَفُورٌ. رواه الرافعي وابن النجار وهو حديث صحيح، الجامع الصغير ١/٤٥٥

59. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* (There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what

we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jāmi-‘uṣ-Ṣaghīr)

٦٠- عَنْ عِثْبَانَ بْنِ مَالِكٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعُنِي بِهَا وَجْهَ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ. رواه البخاري، باب العمل الذي يتغنى به وجه الله تعالى، رقم: ٦٤٢٣

60. ‘Itbān ibne-Mālik Al Anṣārī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

٦١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، فَارَقَهَا وَاللَّهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٣٣٢/٢

61. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Ṣalāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrak Ḥākim)

Note: Sincere belief means that he was obedient from the core of his heart.

٦٢- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتَهُ مُسْتَقِيمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِيعَةً وَعَيْنَهُ نَاطِرَةً. (الحديث) رواه أحمد ١٤٧/٥

62. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to Īmān and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the remembrance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Īmān). (Musnad Aḥmad)

٦٣- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ. رواه مسلم، باب الدليل على من مات ٠٠٠٠، رقم: ٢٧٠

63. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

٦٤- عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ. عمل اليوم والليلة للنسائي، رقم: ١١٢

64. ‘Ubādah ibne-Šāmit Raḍiyallāhu ‘anhu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (‘Amalul Yaumi wal Lailah lin Nasaī)

٦٥- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَتُهُ. رواه الطبرانی في الكبير وإسناده لا بأس به، مجمع الزوائد ١/ ١٦٤

65. Nawwās ibne-Sam‘ān Raḍiyallāhu ‘anhu narrates that he heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Ṭabarānī, Majma-‘uz-Zawāid)

٦٦- عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! هَلْ سَمِعْتَ مِنْذُ اللَّيْلَةِ حِسًّا؟ قُلْتُ: لَا. قَالَ: إِنَّهُ أَتَانِي آتٍ مِنْ رَبِّي، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأُبَشِّرُهُمْ، قَالَ: دَعُهُمْ فَلْيَسْتَفِقُوا الصِّرَاطَ. رواه الطبرانی في الكبير ٥٩/٢٠

66. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabī Ṣallallāhu ‘alaihi wasallam then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlallāh! Should I not go out to the people and give them these good tidings? Nabī Ṣallallāhu ‘alaihi

wasallam replied: Leave them on their own, so that they may compete in righteousness. (Ṭabarānī)

٦٧- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا.

(الحديث) رواه مسلم، باب الدليل على أن من مات ٠٠٠٠، رقم: ١٤٤

67. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: O Mu‘ādh! Do you know what is Allāh’s right upon His slaves and what are the slave’s rights upon Allāh? I replied: Allāh and His Rasūl know best. He said: Indeed, Allāh’s right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave’s rights upon Allāh Subhānahū wa Ta‘ālā is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

٦٨- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلُ نَفْسًا لَقِيَ اللَّهَ وَهُوَ خَفِيفُ الظَّهْرِ. رواه الطبراني في الكبير وفي إسناده ابن لهيعة، مجمع الزوائد ١٦٧/١، ابن لهيعة صدوق، تقريب التهذيب

68. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back. (Ṭabarānī, Majma-‘uz-Zawāid)

٦٩- عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا وَلَمْ يَتَدَبَّرْ دَمَ حَرَامٍ أُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه الطبراني في الكبير ورجاله موقوفون، مجمع الزوائد ١٦٥/١

69. Jarīr Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Ṭabarānī, Majma-‘uz-Zawāid)

BELIEF IN THE UNSEEN

Believing in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhu ‘alaihi wasallam has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

**Belief in Allāh Ta‘ālā and His Attributes,
His Messenger, and in Predestination.**

VERSES OF QUR’ĀN

(When the Jews and Christians said as our Qiblah and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh Subḥānahū wa Ta‘ālā said:

It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day,

قَالَ اللَّهُ تَعَالَى:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ

and in the angels, and the Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish Ṣalāt and give Zakāt. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.

Al-Baqarah 2:177

وَالْكِتَابَ وَالنَّبِيَّيْنَ وَءَاتَى الْأَمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَأَيْتَمَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤُوفَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ [البقرة: ١٧٧]

Allāh Subḥānahū wa Ta‘ālā says:

O mankind! Remember Allāh’s favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him).

Fāṭir 35: 3

وقال تعالى:
يٰٓأَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ عَلَيْهِمْ هَلْ
مِنْ خَلْقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَ
تُؤْفِكُونَ ﴿٣﴾ [فاطر: ٣]

Allāh Subḥānahū wa Ta‘ālā says:

The Originator of the heavens and the earth! How can He have a child when He has no wife, and He created all things and is the Knower of all things?

Al-An‘ām 6:101

وقال تعالى:
بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ أَفَنُكُوْنُ لَهُ
وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ
شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٠١﴾
[الأنعام: ١٠١]

Allāh Subḥānahū wa Ta‘ālā says:

Have you seen the semen that you emit (in the womb of the women)?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿١٠٢﴾

Do you create it (transform this semen into a perfect human being), or are We the Creator?

Al-Wāqī'ah 56:58-59

﴿٥٩﴾ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ [الواقعة: ٥٨-٥٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Have you seen that which you cultivate (sow into the ground)? Is it you who cause it to grow, or are We the Grower?

Al-Wāqī'ah 56:63-64

﴿٦٤﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ
﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ [الواقعة: ٦٣-٦٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer?

﴿٦٨﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ
﴿٦٧﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ

If We willed We could turn it bitter. Why then do you not give thanks?

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower?

Al-Wāqī'ah 56:68-72

﴿٧٢﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ
﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ [الواقعة: ٦٨-٧٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away?

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ ذَٰلِكُمُ اللَّهُ فَآلَىٰ
تَوَفَّكُونَ ﴿١٥﴾

He is the Cleaver of the daybreak; and He has appointed the night for resting in tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise.

And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge.

And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding.

And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. Al-An'ām 6:95-99

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٥﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ
الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا

الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٦﴾

وَهُوَ الَّذِي أَنشَأَكُم مِّن
نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ

يَفْقَهُونَ ﴿٩٧﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن

طَلْعِهَا قَنَاطِيرُ ذَانِبَةٍ وَجَنَّتِ مِّنْ

أَعْنَبٍ وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا

وَغَيْرَ مُتَشَبِهٍ نَّظُرُوا إِلَى ثَمَرِهِ إِذَا

أَثْمَرَ وَبَيَّعَهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ ﴿٩٨﴾ [الأنعام: ٩٥-٩٩]

Allāh Subḥānahū wa Ta‘ālā says:

So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds.

And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise.

Al-Jāthiyah 45: 36-37

وقال تعالى:

قُلِّلَ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ

رَبِّ الْعَالَمِينَ ﴿٢٦﴾

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

[الجمانية: ٣٦-٣٧]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:

Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things.

You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

Āle ‘Imrān 3:26-27

وقال تعالى:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ

مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٢٦﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي

الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ

تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

[آل عمران: ٢٦-٢٧]

Allāh Subḥānahū wa Ta‘ālā says:

And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls

وقال تعالى:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا

إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ

but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record.

And He is the One Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do. Al-An'ām 6:59-60

إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٥٩﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ
مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ
فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٦٠﴾ [الأنعام: ٥٩ - ٦٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed? Al-An'ām 6:14

وقال تعالى:

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ
[الأنعام: ١٤]

Allāh Subḥānahū wa Ta'ālā says:

And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure. Al-Hijr 15:21

وقال تعالى:

وَلَا يَنْصُرُهُمْ فِيهِمْ شَيْءٌ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾
[الحجر: ٢١]

Allāh Subḥānahū wa Ta'ālā says:

Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power. An-Nisā 4:139

وقال تعالى:

أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ
جَمِيعًا ﴿٣٩﴾ [النساء: ٣٩]

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower. Al-‘Ankabūt 29:60

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا
اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٠﴾ [العنكبوت: ٦٠]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:

وقال تعالى:

Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away. Al-An‘ām 6:46

قُلْ أَرَأَيْتُمْ إِن أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَرَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مِّنْ إِلَهٍ غَيْرِ
اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نُصَرِّفُ
الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٦﴾ [الأنعام: ٤٦]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam

وقال تعالى:

Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear?

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ
الَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مِّنْ إِلَهٍ
غَيْرِ اللَّهِ يَأْتِيَكُمْ بِضِيَاءٍ أَوْ لَا
تَسْمَعُونَ ﴿٧١﴾

Say (to mankind): Have you considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see? Al-Qaṣaṣ 28: 71-72

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ
النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ
مِّنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِلَيْلٍ
تَسْكُنُونَ فِيهِ أَوْ لَا تُبْصِرُونَ ﴿٧٢﴾ [القصاص: ٧١-٧٢]

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And of His signs are the ships, like
(floating) mountains in the sea;

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ

كَالْآفَافِ

If He wills, He calms the wind so
that they keep still upon its surface.
Indeed, herein are signs for every
patient and grateful (heart).

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى
ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ

شَكُورٍ

Or (if He wills), He causes them to
perish, on account of that which
they have earned and He forgives
much.

أَوْ يُوقِعْهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ

كَثِيرٍ [الشورى: ٣٢-٣٤]

Ash-Shūrā 42: 32-34

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And indeed We had given Dāwūd
grace from Us (by saying): O hills
Glorify Allāh with him! And (O)
birds you also. And We made the
iron soft for him.

وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يٰجِبَالُ

أُوبِي مَعَهُ وَالطَّيْرُ وَآلَنَّا لَهُ

الْحَدِيدَ [سبا: ١٠]

Sabā 34:10

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

(Because of the mischief of *Qarūn*)
We made him sink into the earth
with his dwelling. Then he had no
group and party to help him other
than Allāh, nor was he of those
who could save himself.

فَنَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا

كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَتْ مِنْ

الْمُنْتَصِرِينَ [القصر: ٨١]

Al-Qaṣaṣ 28:81

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

Then We revealed to Mūsā
(saying)! Strike the sea with your
staff. And (as he did this) it

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ

بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ

parted, (causing many through ways) and each part was like a huge mountain. Ash-Shu'arā' 26:63



فَرَقَ كَالطُّودِ الْعَظِيمِ

[الشعراء: ٦٣]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye

وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ

بِالْبَصَرِ ﴿٥٠﴾

Al-Qamar 54:50

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail. Al-A'rāf 7:54

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ﴿٥٤﴾ [الأعراف: ٥٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him. Al-A'rāf 7:59

مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ﴿٥٩﴾ [الأعراف: ٥٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise. Luqmān 31:27

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ

أَقْلَمٌ ۖ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ

سَبْعَةُ أَبْحُرٍ مَّا نَفَدَتْ كَلِمَاتُ اللَّهِ



إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

[لقمان: ٢٧]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:
Say! Nothing befalls us save that

وقال تعالى:

قُلْ لَّنْ يُصِيبَتْ إِلَّا مَا كَتَبَ

which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

At-Tawbah 9:51

Allāh Subḥānahū wa Ta‘ālā says:

If Allāh inflicts you with hurt, there is none who can remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful.

Yūnus 10:107

اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

[التوبة: ٥١]

وقال تعالى:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ
لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ
عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

[يونس: ١٠٧]

AḤADITH

٧٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ جِبْرِيلَ قَالَ لِلنَّبِيِّ ﷺ حَدَّثْنِي مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَتُؤْمِنَ بِالْمَوْتِ وَالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيزَانِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ. قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنْتَ. (وهو قطعة من حديث طويل) رواه

أحمد ٣١٩/١

70. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Jibraīl ‘Alaihis Salām asked Nabī Ṣallallāhu ‘alaihi wasallam: Tell me what is Īmān? Nabī Ṣallallāhu ‘alaihi wasallam replied: Īmān is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibraīl ‘Alaihissalām said: Then if I do that, have I believed? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: If you do that, you have believed. (Musnad Aḥmad)

٧١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ. رواه البخارى، باب سؤال جبريل النبي ﷺ ٥٠، رقم: ٥٠

71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Imān is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

٧٢- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، قِيلَ لَهُ ادْخُلْ مِنْ أَى أَبْوَابِ الْجَنَّةِ الَّتِي تَشَاءُ. رواه أحمد وفي إسناده شهر بن حوشب وقد وثق، مجمع الزوائد ١٨٢/١

72. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that he heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Aḥmad)

٧٣- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَّةً بَابِنِ آدَمَ وَلِلْمَلِكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَايْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فَايْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَأَ: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ﴾ الآية. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة، رقم: ٢٩٨٨

73. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily in the heart of man, a thought is stirred by Shaiṭān, and a thought is stirred by an angel. As for the thought stirred by Shaiṭān, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from Shaiṭān) should seek refuge in Allāh from Shaiṭān, the accursed; and then Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited this verse from the Qur’ān, “Shaiṭān makes you fear poverty and bids you to commit evil deeds” (Sūrah Baqarah 2:268) (Tirmidhī)

٧٤- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجِلُّوا اللَّهَ يَغْفِرْ لَكُمْ. رواه أحمد/١٩٩

74. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Aḥmad)

٧٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي أَكْسِكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجَنَّتْكُمْ، كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجَنَّتْكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجَنَّتْكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَالُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرُ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْقِيكُمْ فِيهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. رواه مسلم، باب تحریم الظلم، رقم: ٦٥٧٢

75. Abu Dhar Raḍiyallāhu 'anhu, narrates from Nabī Ṣallallāhu 'alaihi wasallam in one of Ḥadīth Qudsi that Allāh Tabāraka wa Ta'ālā has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O

My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and jinn, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

٧٦- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ لَا يَنَامُ وَلَا يَتَغَيَّرُ لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفِعُ إِلَيْهِ عَمَلِ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلِ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النَّورُ لَوْ كَشَفَهُ لَأُخْرِقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ. رواه مسلم، باب في قوله عليه السلام: إن الله لا ينام، ١٠٠٠، رقم: ٤٤٥

76. Abu Mūsā Al Ash‘arī narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood amongst us and made five statements: 1. Verily Allāh Subhānahu wa Ta‘ālā does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and aḥādīth in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.

٧٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ خَلَقَ إِسْرَافِيلَ مِنْذُ يَوْمٍ خَلَقَهُ صَافًا قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ، بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبْعُونَ نُورًا، مَا مِنْهَا مِنْ نُورٍ

يَدْنُو مِنْهُ إِلَّا اخْتَرَقَ. مصابيح السنة للبقوي وعدّه من الحسان ٣١/٤

77. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Ta‘ālā has created Isrāfīl ‘Alaihis Salām. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Maṣābiḥ-ḥus-Sunnah)

٧٨- عَنْ زُرَّارَةَ بْنِ أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجِبْرِيلَ: هَلْ رَأَيْتَ رَبَّكَ؟ فَانْتَفَضَ جِبْرِيلُ وَقَالَ: يَا مُحَمَّدُ! إِنَّ بَيْنِي وَبَيْنَهُ سَبْعِينَ حِجَابًا مِنْ نُورٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَأَحْتَرَقْتُ. مصابيح السنة للبقوي وعدّه من الحسان ٣٠/٤

78. Zurārah ibne-Awfa Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked Jibraīl ‘Alaihis Salām: Have you seen your Rabb (Sustainer)? Jibraīl ‘Alaihis Salām trembled and replied: O Muḥammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Maṣābiḥ-ḥus-Sunnah)

٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقَ أَنْفَقَ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلَأَتْ لَا يَغِيظُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغُصْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ. رواه البخاري، باب قوله وكان عرشه على الماء، رقم: ٤٦٨٤

79. Abu Hurairah Raḍiyallāhu ‘anhu reported from Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi that Allāh ‘Azza wa Jall said: Spend, (O man), I shall spend on you. And then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His ‘Arsh (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhārī)

٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ رواه البخاري، باب قول الله تعالى ملك الناس،

رقم: ٧٣٨٢

80. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

٨١- عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَنْطَ مَا فِيهَا مَوْضِعَ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاضِعٌ جَنَهِتَهُ اللَّهُ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ، لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْصَدُ. رواه الترمذی وقال: هذا حديث حسن غريب، باب ما جاء في قول النبي ﷺ لو تعلمون، رقم: ٢٣١٢

81. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmidhī)

٨٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مِنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
 الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ
 الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُدِلُّ السَّمِيعُ الْبَصِيرُ
 الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ
 الْمُقَيِّتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ
 الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ
 الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَادِرُ
 الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالَى الْبَرُّ التَّوَّابُ
 الْمُتَنَبِّهُ الْعَفْوُ الرَّؤُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ
 الْمُغْنَى الْمَانِعُ الصَّارُّ النَّافِعُ النَّورُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ.

رواه الترمذی وقال: هذا حديث غريب، باب حديث في أسماء الله ٠٠٠، رقم: ٣٥٠٧

82. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is:

الرَّحْمَنُ	Ar-Raḥmān	The Compassionate
الرَّحِيمُ	Ar-Raḥīm	The Most Merciful
الْمَلِكُ	Al-Malik	The King
الْقُدُّوسُ	Al-Quddūs	The Most Holy
السَّلَامُ	As-Salām	The Granter of peace and Free of all Blemishes
الْمُؤْمِنُ	Al-Mu'min	The Granter of safety and security
الْمُهِيمُنُ	Al-Muhaimin	The Guardian of all things
الْعَزِيزُ	Al-'Azīz	The Mighty
الْجَبَّارُ	Al-Jabbār	The Overpowering
الْمُتَكَبِّرُ	Al-Mutakabbir	The Greatest in Majesty
الْخَالِقُ	Al-Khāliq	The Creator
الْبَارِئُ	Al-Bārī	The One Who brings creation into being
الْمُصَوِّرُ	Al-Muṣawwir	The One Who designs and gives shape to the creation

الْعَفَّارُ	<i>Al-Ghaffār</i>	The Continually Forgiving
الْقَهَّارُ	<i>Al-Qaḥḥār</i>	The Most Dominant
الْوَهَّابُ	<i>Al-Waḥḥāb</i>	The Most Generous Bestower
الرَّزَّاقُ	<i>Ar-Razzāq</i>	The Provider
الْفَتَّاحُ	<i>Al-Fattāḥ</i>	The Opener to the way to victory And mercy
الْعَلِيمُ	<i>Al-‘Alīm</i>	The All Knowing
الْقَابِضُ	<i>Al-Qābiḍ</i>	The Withholder of sustenance and life
الْبَاسِطُ	<i>Al-Bāsiṭ</i>	The Plentiful Giver
الْخَافِضُ	<i>Al-Khāfiḍ</i>	The Abaser
الرَّافِعُ	<i>Al-Rāfi‘</i>	The Exalter
الْمُعِزُّ	<i>Al-Mu‘iz</i>	The Giver of honour and dignity
الْمُذِلُّ	<i>Al-Mudhil</i>	The Giver of disgrace
السَّمِيعُ	<i>As-Samī‘</i>	The All Hearing
الْبَصِيرُ	<i>Al-Baṣīr</i>	The All Seeing
الْحَكَمُ	<i>Al-Ḥakam</i>	The Indisputable Judge
الْعَدْلُ	<i>Al-‘Adl</i>	The Just
اللطيفُ	<i>Al-Laṭīf</i>	The Most Gracious
الْخَبِيرُ	<i>Al-Khabīr</i>	The All Aware
الْحَلِيمُ	<i>Al-Ḥalīm</i>	The Clement
الْعَظِيمُ	<i>Al-‘Aẓīm</i>	The Incomparably Great
الْعَفُورُ	<i>Al-Ghafūr</i>	The All Forgiving
الشَّكُورُ	<i>Ash-Shakūr</i>	The Grateful Rewarder and Recompenser
الْعَلِيُّ	<i>Al-‘Aliyyu</i>	The Most High
الْكَبِيرُ	<i>Al-Kabīr</i>	The Most Great
الْحَفِیْظُ	<i>Al-Ḥafīẓ</i>	The Protector
الْمُقِیْتُ	<i>Al-Muqīt</i>	The Sustainer and Controller of all Things
الْحَسِیْبُ	<i>Al-Ḥasīb</i>	The Reckoner
الْجَلِيلُ	<i>Al-Jalīl</i>	The Majestic
الْكَرِيمُ	<i>Al-Karīm</i>	The Generous and Benevolent
الرَّقِیْبُ	<i>Ar-Raqīb</i>	The Watcher of all things
الْمُجِیْبُ	<i>Al-Mujīb</i>	The Answerer and Responder
الْوَاسِعُ	<i>Al-Wāsi‘</i>	The Vast in His Knowledge and Goodness
الْحَكِيمُ	<i>Al-Ḥakīm</i>	The Most Wise

الْوَدُودُ	<i>Al-Wadūd</i>	The Most Loving
الْمَجِيدُ	<i>Al-Majīd</i>	The Glorious and Exalted
الْبَاقِئُ	<i>Al-Bā'ith</i>	The Resurrector of the dead
الشَّهِيدُ	<i>Ash-Shahīd</i>	The Witness
الْحَقُّ	<i>Al-Ḥaq</i>	The Absolute True in His Being and Attributes
الْوَكِيلُ	<i>Al-Wakīl</i>	The Trustee
الْقَوِيُّ	<i>Al-Qawī</i>	The Most Powerful
الْمَتِينُ	<i>Al-Matīn</i>	The Most Firm
الْوَلِيُّ	<i>Al-Walī</i>	The Loving Patron and Supporter
الْحَمِيدُ	<i>Al-Ḥamīd</i>	The Praiseworthy
الْمُحْصِي	<i>Al-Muḥṣī</i>	The All-Knowing
الْمُبْدِئُ	<i>Al-Mubdi'u</i>	The Originator of Creation
الْمُعِيدُ	<i>Al-Mu'īd</i>	The Recreator of Creation
الْمُحْيِي	<i>Al-Muḥyi</i>	The Giver of Life
الْمُمِيتُ	<i>Al-Mumīt</i>	The Giver of Death
الْحَيُّ	<i>Al-Ḥayy</i>	The ever Living
الْقَيُّومُ	<i>Al-Qayyūm</i>	The Eternal Sustainer
الْوَاحِدُ	<i>Al-Wājid</i>	The Self-Sufficient
الْمَاجِدُ	<i>Al-Mājid</i>	The Grand
الْوَاحِدُ	<i>Al-Wāhid</i>	The One
الْأَحَدُ	<i>Al-Aḥad</i>	The Single
الصَّمَدُ	<i>Aṣ-Ṣamad</i>	The One Who Depends on none and all others depend on Him
الْقَادِرُ	<i>Al-Qādir</i>	The Most Powerfully Able
الْمُقْتَدِرُ	<i>Al-Muqtadir</i>	The Prevailing
الْمُقَدِّمُ	<i>Al-Muqaddim</i>	The Advancer
الْمُؤَخِّرُ	<i>Al-Muakhkhir</i>	The Delayer
الْأَوَّلُ	<i>Al-Awwal</i>	The First
الْآخِرُ	<i>Al-'Ākhir</i>	The Last
الظَّاهِرُ	<i>Az-Zāhir</i>	The Manifest
الْبَاطِنُ	<i>Al-Bāṭin</i>	The Hidden
الْوَالِي	<i>Al-Walī</i>	The Governor
الْمُتَعَالِي	<i>Al-Muta'ālī</i>	The Sublime
الْبَرُّ	<i>Al-Barr</i>	The Amply Beneficent
التَّوَّابُ	<i>At-Tawwāb</i>	The Acceptor of Repentance
الْمُنْتَقِمُ	<i>Al-Muntaqim</i>	The Avenger
الْعَفْوُ	<i>Al-'Afwu</i>	The Pardoner

الرَّؤُوفُ	<i>Ar-Raūf</i>	The Benevolent, Sympathetic
مَالِكُ الْمُلْكِ	<i>Mālik ul Mulk</i>	The Ruler of the Kingdom
ذُو الْجَلَالِ	<i>Dhul Jalāli wal</i>	The Sustainer of Majesty and
وَالْإِكْرَامِ	<i>Ikrām</i>	Splendour
الْمُقْسِطُ	<i>Al-Muqsit</i>	The Most Equitable
الْجَامِعُ	<i>Al-Jāmi‘</i>	The Gatherer
الْقَنِيُّ	<i>Al-Ghanī</i>	The Self-Sufficient, Independent
الْمُغْنِي	<i>Al-Mughni</i>	The Granter of Wealth and
		Sufficiency
الْمَانِعُ	<i>Al-Māni‘u</i>	The Depriver
الضَّارُّ	<i>Aḍ-Ḍārru</i>	The Afflicter of Harm
النَّافِعُ	<i>An-Nāfi‘</i>	The Granter of Benefits
النُّورُ	<i>An-Nūr</i>	The Light
الْهَادِي	<i>Al-Hādī</i>	The Guide
الْبَدِيعُ	<i>Al-Badi‘</i>	The First Causer and Creator
الْبَاقِي	<i>Al-Bāqī</i>	The Enduring
الْوَارِثُ	<i>Al-Wārith</i>	The Inheritor
الرَّشِيدُ	<i>Ar-Rashīd</i>	The Perfect Director
الصَّبُورُ	<i>Aṣ-Ṣabūr</i>	The Most Forbearing

Note: Allāh Subḥānahū wa Ta‘ālā has many names as mentioned in the Qur’ān and Aḥādīth. Of them, ninety nine are in this ḥadīth. (Maẓāhir-e-Ḥaqe)

٨٣- عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُشْرِكِينَ قَالُوا لِلنَّبِيِّ ﷺ: يَا مُحَمَّدُ! انْسُبْ لَنَا رَبَّنَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾. رواه أحمد ١٣٤/٥

83. Ubayy ibne-K‘ab Raḍiyallāhu ‘anhu narrates that once the *Mushrikīn* (polytheists) said to Nabī Ṣallallāhu ‘alaihi wasallam: O Mūḥammad! What is the lineage of your Rabb? Thereupon Allāh Subḥānahū wa Ta‘ālā, sent down (Sūrah Ikhḷāṣ): “Say (O Mūḥammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him”. (Musnad Aḥmad)

٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ عَزَّ وَجَلَّ): كَذَّبَنِي ابْنُ

آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ: إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ. وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ. رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥

84. Abu Hurairah Raḍiyallāhu ‘anhū reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrated in a Ḥadīth Qudsi that Allāh Subḥānahū wa Ta‘ālā said: The son of Ādam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukhārī)

٨٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا: خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ؟ فَإِذَا قَالُوا ذَلِكَ فَقُولُوا: اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لِيَتَفَلَّ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ مِنَ الشَّيْطَانِ الرَّجِيمِ. رواه أبو داود، مشكوة المصابيح، رقم: ٧٥

85. Abu Hurairah Raḍiyallāhu ‘anhū narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them:

اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him.

Then spit lightly on your left side three times and seek refuge (in Allāh) from Shaiṭān the accursed. (Abu Dāwūd, Mishkāṭ-ul-Maṣābiḥ)

٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ تَعَالَى: يُؤْذِنُنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ اللَّيْلَ وَالنَّهَارَ. رواه البخارى، باب قول الله تعالى يريدون أن يبدلوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrates that Allāh Subḥānahū wa Ta‘ālā has said: The son of Ādam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

٨٧- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَحَدٌ أَضْبَرَ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ. رواه البخارى، باب قول الله تعالى أن الله هو الرزاق ٠٠٠٠، رقم: ٧٣٧٨

87. Abu Mūsā Al Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikīn*) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي. رواه مسلم، باب في سعة رحمة الله تعالى ٠٠٠٠، رقم: ٦٩٦٩

88. Abu Hurairah Raḍiyallāhu ‘anhu reported that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَطَعَ مِنْ جَنَّتِهِ أَحَدٌ. رواه مسلم، باب في سعة رحمة الله تعالى ٠٠٠٠، رقم: ٦٩٧٩

89. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

٩٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً

وَاحِدَةً بَيْنَ الْجِنَّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ
الْوَحْشُ عَلَى وَلَدِهَا، وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، يُرَحِّمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب

فى سعة رحمة الله تعالى ٠٠٠٠، رقم: ٦٩٧٤

وفى رواية لمسلم: فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ. رقم: ٦٩٧٧

90. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the jinn, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection.

(Muslim)

And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies).

(Muslim)

٩١- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُدِّمَ عَلَى رَسُولِ اللَّهِ ﷺ بَسْبَى، فَإِذَا امْرَأَةٌ
مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِبُطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا
رَسُولُ اللَّهِ ﷺ: أَتَرَوْنَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللَّهِ! وَهِيَ تَقْدِرُ عَلَى أَنْ لَا
تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا. رواه مسلم، باب فى سعة رحمة الله تعالى

٠٠٠٠، رقم: ٦٩٧٨

91. ‘Umar ibn al-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that some prisoners (of war) were brought before Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! •(Muslim)

٩٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي صَلَوةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ

وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ: لَقَدْ حَجَرْتُ وَإِسْعَاقِيذُ رَحْمَةِ اللَّهِ. رواه البخارى، باب رحمة الناس والبهائم، رقم: ٦٠١٠

92. Abu Hurairah Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood up for Ṣalāt, and we, too, stood up with him. A villager, while he was engaged in Ṣalāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūḥammad and do not bestow Mercy on anyone besides us! When Nabī Ṣallallāhu ‘alaihi wasallam (completed Ṣalāt and) offered Salām, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh’s Mercy. (Bukhārī)

٩٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بَنِي أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. رواه مسلم، باب وجوب الإيمان، ٠٠٠٠، رقم: ٣٨٦

93. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By the One in Whose Hand is the life of Muḥammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

٩٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِمَصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ: فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مِثْلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادِيَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادِيَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادِيَةِ، فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالِدَّارُ: الْحَنَّةُ، وَالدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَقَ بَيْنَ النَّاسِ. رواه البخارى، باب الإقتداء بسنن رسول الله، رقم: ٧٢٨١

94. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that some angels came to Nabī Ṣallallāhu ‘alaihi wasallam while he was

sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muḥammad Ṣallallāhu ‘alaihi wasallam; whoever obeys Muḥammad Ṣallallāhu ‘alaihi wasallam, obeys Allāh and whoever disobeys Muḥammad Ṣallallāhu ‘alaihi wasallam, disobeys Allāh. And Muḥammad Ṣallallāhu ‘alaihi wasallam has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

Note: The sleeping of the prophets ‘Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh Subḥānahū wa Ta‘ālā. (Bazlul Majhūd)

٩٥ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمُ، إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالْتَّجَاءُ، فَطَاعَةُ طَائِفَةٍ مِنْ قَوْمِهِ فَأَدْلَجُوا فَأَنْطَلَقُوا عَلَى مَهْلِهِمْ فَتَجَوَّأُوا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ. رواه البخارى، باب الإقضاء بسنن رسول الله ﷺ، رقم: ٧٢٨٣

95. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy’s) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding

out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

٩٦ - عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِأَخٍ لِي مِنْ قُرَيْظَةَ فَكَتَبَ لِي جَوَامِعَ مِنَ التَّوْرَةِ، أَلَا أَعْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا يُوْجِهَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِينَا بِاللَّهِ تَعَالَى رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا، قَالَ: فَسَرَى عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظَى مِنَ الْأُمَمِ وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ. رواه أحمد ٤/٢٦٥

96. ‘Abdullāh ibne-Thābit Raḍiyallāhu ‘anhu narrates that ‘Umar ibn al-Khaṭṭāb came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! Indeed, I passed by a brother of mine from (the tribe of) Quraizah; so he wrote me some comprehensive (passages) from the Tōrah. Should I not show them to you? (‘Abdullāh) said: Thereupon, the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam changed colour. ‘Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam? ‘Umar Raḍiyallāhu ‘anhu (realizing his mistake hastily) said:

رَضِينَا بِاللَّهِ تَعَالَى رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا

We are pleased with Allāh Ta‘ālā as our Rabb and with Islām as our Religion and with Muḥammad Ṣallallāhu ‘alaihi wasallam as His Messenger.

‘Abdullāh said: At that the anger of Nabī Ṣallallāhu ‘alaihi wasallam subsided, and he said: By the One in Whose Hand is the life of Muḥammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share

from amongst the prophets (your success thus lies in following me).
(Musnad Aḥmad)

٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى. رواه البخارى، باب الاقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨٠

97. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Ṣaḥābah said: O Rasūlallāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

٩٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. رواه البغوى فى شرح السنة ٢١٣/١، قال النووى: حديث صحيح، رواه فى كتاب الحجة بإسناد صحيح، جامع العلوم والحكم ص ٣٦٤

98. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhūma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you would attain perfection in Īmān, until his desires are made subject to that (Deen) which I have brought. (Sharḥ-ḥus-Sunnah lil Baghawī, Jāmi‘ul-‘Ulūm wal Ḥukum)

٩٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا بُنَى إِنِ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فافْعَلْ، ثُمَّ قَالَ لِي: يَا بُنَى وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ فِي الْجَنَّةِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى الأخذ بالسنة ٠٠٠٠، رقم: ٢٦٧٨

99. Anas ibne-Mālik Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my Sunnāh, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)

١٠٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَةٌ رَهْطٌ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ

يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَفَالُوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأَنَا أَصَلَّى اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَّا وَاللَّهِ إِنِّي لَا أَخْشَاكُمْ لِلَّهِ وَاتَّقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. رواه البخاري، باب الترغيب في النكاح، رقم: ٥٠٦٣

100. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that a group of three (men) came to the houses of the wives of Rasūlullāh Ṣallallāhu ‘alaihi wasallam asking about the worship of Allāh by Nabī Ṣallallāhu ‘alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūlullāh Ṣallallāhu ‘alaihi wasallam when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer Ṣalat throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Ṣalāt and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me! (Bukhārī)

١٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ شَهِيدٍ. رواه الطبرانی بإسناد لا بأس به، الترغيب ٨٠/١

101. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who holds fast to my Sunnah during the time of corruption in my Ummah, for him is the reward of a Martyr. (Tabarānī, Targhib)

١٠٢ - عَنْ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةُ نَبِيِّهِ. رواه الإمام مالك في الموطأ، النهي عن القول في القدر ص ٧٠٢

102. Mālik ibne-Anas Raḥimahullāh reports that a saying of

Rasūlullāh Ṣallallāhu ‘alaihi wasallam had reached him in which he said: I have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allāh, and the Sunnah of His Prophet. (Muatṭa Imām Mālik)

١٠٣ - عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُودَعٍ فِيمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنَّ عَبْدَ حَبَشِيٍّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرِ اخْتِلَافًا كَثِيرًا، وَإِنَّا كُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَسَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ يَسْتَنِي وَسَنَةُ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالنَّوَاجِدِ. رواه الترمذی، وقال: هذا حديث حسن صحيح، باب ما جاء في الأخذ بالسنة، الجامع الترمذی ٥٢/٢ طبع فاروقی کتب خانہ، ملتان

103. ‘Irbād ibne-Sāriyāh Raḍiyallāhu ‘anhū narrates that one day Rasūlullāh Ṣallallāhu ‘alaihi wasallam after the morning Ṣalāt, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlallah? He replied: I enjoin you with Allāh’s *Taqwā* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in Deen, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my Sunnah, and the Sunnah of my rightly guided *Khulafā* (successors). (Tirmidhī)

١٠٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَزَعَهُ فَطَرَحَهُ وَقَالَ: يَغْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتَمَكَ انْتَفِعْ بِهِ، قَالَ: لَا، وَاللَّهِ! لَا آخُذُهُ أَبَدًا، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ. رواه مسلم، باب تحريم خاتم الذهب، ٠٠٠٠، رقم: ٥٤٧٢

104. ‘Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said

to the man, after Rasūlullāh Ṣallallāhu ‘alaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh Ṣallallāhu ‘alaihi wasallam had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

١٠٥ - قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوْفِّي أَبُوهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَدَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

رواه البخارى، باب تحد المتوفى عنها أربعة أشهر وعشرا، رقم: ٥٣٣٤

105. Zainab Raḍiyallāhu ‘anha narrates: I called upon Umme Ḥabībah Raḍiyallāhu ‘anha, the wife of Nabī Ṣallallāhu ‘alaihi wasallam, when her father Abu Sufyān ibne-Ḥarb had passed away. Umme Ḥabībah asked for a perfume, containing some yellow substance *Khalūq* or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

Note: *Khalūq* is a type of combined fragrance of which saffron is a major ingredient.

١٠٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَعْدَدْتُ لَهَا؟ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَوةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ. رواه البخارى، باب علامة الحب فى الله، رقم: ٦١٧١

106. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that indeed a man asked Nabī Ṣallallāhu ‘alaihi wasallam: When would be the Last Hour O Rasullallāh? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Ṣalāt, nor Ṣaum, nor Ṣadaqah; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārī)

١٠٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ نَفْسِي، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ وَلَدِي، وَإِنِّي لَأَكُونُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَصْبِرُ حَتَّى آتِي فَأَنْظُرَ إِلَيْكَ، وَإِذَا ذَكَرْتُ مَوْتِي وَمَوْتَكَ، عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ، وَإِنِّي إِذَا دَخَلْتُ الْجَنَّةَ خَشِيتُ أَنْ لَا أَرَكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ شَيْئاً حَتَّى نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ الْآيَةِ: ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾ ٣. رواه الطبرانی في الصغير والأوسط ورجاله رجال الصحيح غير عبد الله بن عمران الغامدي وهو ثقة مجمع الزوائد ٦٣/٧

107. 'Ā'ishah Raḍiyallāhu 'anha narrates that a man came to Nabī Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabī Ṣallallāhu 'alaihi wasallam did not reply to him until Jibrāil 'Alaihis Salām came with the following verse:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the *Ṣiddīqin*, the Martyrs, and the Righteous.

(Ṭabarānī, Majma-'uz-Zawāid)

Note: *Ṣiddīq* means the one who has a surpassing degree of strength of Īmān and *Yaqīn*.

١٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ أَشَدِّ أُمَّتِي إِلَيَّ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوْمَ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِهِ وَمَالِهِ. رواه مسلم، باب فيمن يود رؤية النبي ﷺ رقم: ٧١٤٥

108. Abu Hurairah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: From amongst those people of my Ummāh who intensely love me will be some who will

come after me. Each one of them would desire, that he could see me, even in exchange for (sacrifying) his family and wealth! (Muslim)

١٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَضَّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخَتِمَ بِيَ النَّبِيُّونَ. رواه مسلم، باب المساجد ومواضع الصلوة، رقم: ١١٦٧

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

١١٠ - عَنْ عُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤١٨/٢

110. ‘Irbād ibne-Sāriyah Raḍiyallāhu ‘anhu, the companion of Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Ḥākim)

١١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وَضِعَتْ هَذِهِ اللَّبْنَةُ؟ قَالَ: فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ. رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left a place for one brick in a corner. Now, people move around the house and marvel at its

beauty but also say: Why a brick was not placed in this corner? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I am that brick; and I am the seal of the prophets. (Bukhārī)

١١٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلَفَ النَّبِيَّ ﷺ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعَلَّمْتُ كَلِمَاتٍ، أَحْفَظُ اللَّهُ يَحْفَظُكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث حنظلة: ٢٥١٦، رقم: ٠٠٠٠

112. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates: I was (riding) behind Nabī Ṣallallāhu ‘alaihi wasallam one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhī)

Note: The decision of destiny can never be changed.

١١٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ، وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ. رواه أحمد والطبرانی ورجاله ثقات، ورواه الطبرانی في الأوسط، مجمع الزوائد ٤/٧٤٠٤

113. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: For everything there is a reality; and no slave of Allāh can reach the reality of Īmān until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him.

Belief in destiny guards one's Īmān and is a protection from the promptings of Shaiṭān.

١١٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسى صلى الله عليهما وسلم، رقم: ٦٧٤٨

114. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

١١٥ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّوَجَلَّ فَرَعَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ مِنْ خَمْسٍ: مِنْ أَجَلِهِ وَعَمَلِهِ وَمَضْجَعِهِ وَأَثَرِهِ وَرِزْقِهِ. رواه أحمد ١٩٧/٥

115. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh ‘Azza wa Jall has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Aḥmad)

١١٦ - عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ الْمَرْءُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. رواه أحمد ١٨١/٢

116. ‘Abdullah ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Aḥmad)

١١٧ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ. رواه الترمذی، باب ما جاء أن الإيمان بالقدر ٠٠٠٠، رقم: ٢١٤٥

117. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He

believes in the Resurrection after death, and 4. He believes in destiny. (Tirmidhī)

١١٨ - عَنْ أَبِي حَفْصَةَ رَحِمَهُ اللَّهُ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ، يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي. رواه أبو داود، باب في القدر، رقم: ٤٧٠٠

118. Abu Ḥaṣṣah Raḥimahullāh narrates that ‘Ubādah ibne-Ṣāmit advised his son: Sonny! Indeed you can never taste the reality of Īmān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Verily the first (thing) that Allāh Ta‘ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who dies upon belief other than this, is not from me. (Abu Dāwūd)

١١٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَكَلَّ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ: أَيْ رَبِّ نُطْفَةٍ، أَيْ رَبِّ عَلَقَةٍ، أَيْ رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا، قَالَ: أَيْ رَبِّ ذَكَرٍ أَمْ أُنْثَى؟ أَمْ سَعِيدٌ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ. رواه البخاري، كتاب القدر، رقم: ٦٥٩٥

119. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh has put an angel incharge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother’s womb. (Bukhārī)

١٢٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ. رواه الترمذی وقال: هذا

حديث حسن غريب، باب ما جاء في الصبر على البلاء، رقم: ٢٣٩٦

120. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh’s pleasure, but those who are displeased receive Allāh’s displeasure. (Tirmidhī, Ibn‘mājah)

١٢١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِّلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ

أَجْرِ شَهِيدٍ. رواه البخارى، كتاب أحاديث الأنبياء، رقم: ٣٤٧٤

121. ‘Ā’ishah Raḍiyallāhu ‘anhā, the wife of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague). (Bukhārī)

Note: Another ḥadīth clarifies the order of the *Sharī’ah*, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this ḥadīth grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day. (Fathul-Bāri)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)

١٢٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا ابْنُ ثَمَانٍ سِنِينَ خَدَمْتُهُ عَشَرَ سِنِينَ فَمَا لَأَمْنِي عَلَى شَيْءٍ قَطُّ أَتَى فِيهِ عَلَى يَدَيَّ فَإِنْ لَأَمْنِي لَأَنْتُمْ مِنْ أَهْلِهِ قَالَ: دَعُوهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. مصابيح السنة للبغوي وعده من الحسان ٥٧/٤

122. Anas Raḍiyallāhu ‘anhū narrates: I served Rasūlullāh Ṣallallāhu ‘alaihi wasallam for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Maṣābīl-ḥus-Sunnah)

١٢٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ. رواه مسلم، باب كل شيء بقدر، رقم: ٦٧٥١

123. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

١٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، آخِرُ مَنْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنَ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنْ لَوْ تَفَتَّحَ عَمَلَ الشَّيْطَانِ. رواه مسلم، باب الإيمان بالقدر، ٥٠٠٠، رقم: ٦٧٧٤

124. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) “if” opens the way for the work of Shaiṭān. (Muslim)

Note: For a man to say that “if I had done this or that it would have resulted in such and such” is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one’s planning and efforts is a situation in which Shaiṭān gets the opportunity to remove his belief in destiny.

١٢٥ - عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَيْسَ مِنْ نَفْسٍ تَمُوتُ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِطْأَاءُ الرِّزْقِ أَنْ تَطْلُبُوا بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ. (وهو طرف

من الحديث) شرح السنة للبغوي ٣٠٥/١٤، قال المحشي: رجاله ثقات وهو مرسل

125. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Behold! Indeed, the ‘Trusted Spirit’ Jibrāil ‘Alaihis Salām inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharḥ us Sunnah lil Bagawī)

١٢٦ - عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمُقْضِيُّ عَلَيْهِ لَمَّا أَدْبَرَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَعَالَى يَلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَفْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. رواه أبو داود، باب الرجل يحلف على حقه،

رقم: ٣٦٢٧

126. ‘Awf ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasūlullāh Ṣallallāhu ‘alaihi wasallam remarked: Allāh Ta‘ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

O mankind! Fear your Sustainer.
Indeed! The tremor of the Hour
(of Doom) is a tremendous thing.

On the day when you see it, every
nursing mother will forget her
nursing, and every pregnant one
will abort her burden (foetus) out
of fear; and you will see mankind
as drunken; yet, they will not be
drunk, but indeed punishment of
Allāh is severe (because of which
they will appear drunken).

Al-Ḥajj 22: 1-2

قال الله تعالى:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ
زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾
يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ
حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى
وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾ [الحج: ١-٢]

Allāh Subḥānahū wa Ta'ālā says:

(On the Day of Resurrection) And
no close friend will ask a friend
(about his condition).

Though they shall be made to see
one another. The guilty man
will long to be able to ransom
himself from the Punishment of
that Day at the price of his
children,

And his spouse, and his brother,

And his kinsfolk whoever
sheltered him

وقال تعالى:

وَلَا يَسْتَلْ حِمِيٌّ حِمِيًّا ﴿١﴾
يَصْرُوهُمْ يُودُّ الْمُجْرِمُ لَوْ
يَقْتَدِي مِنْ عَذَابٍ يَوْمِيذٍ
بَيْنِهِ ﴿٢﴾

وَصَاحِبَتِهِ وَأَخِيهِ ﴿٣﴾
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿٤﴾

And all that the earth contains; so that it might save him. But never!
Al-Ma'ārij 70: 10-15

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ
كَلَّا [المعارج: ١٠-١٥]

Allāh Subḥānahū wa Ta'ālā says:

And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror),

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrāhīm 14: 42-43

وقال تعالى:
وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ الْأَبْصَارُ
مُتَهَيِّئِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ
[إبراهيم: ٤٢-٤٣]

Allāh Subḥānahū wa Ta'ālā says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations.

Al-A'raf 7: 8-9

وقال تعالى:
وَالْوِزْنُ يُوَمِّدُ الْحَقُّ فَمَنْ
ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا
يَظْلُمُونَ [الأعراف: ٨-٩]

Allāh Subḥānahū wa Ta'ālā says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls

وقال تعالى:
جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا

and their raiment (clothes) therein is silk.

And they say: Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. Fāṭir 35: 33-35

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾
الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ لَا
يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا
لُغُوبٌ ﴿٣٥﴾ [فاطر: ٣٣-٣٥]

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs.

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
فِي جَنَّاتٍ وَعُيُوتٍ ﴿٥٢﴾

Attired in silk and silk embroidery, facing one another.

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ
مُتَقَابِلِينَ ﴿٥٣﴾

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.

كَذَلِكَ وَرَوَّجْتُهُمْ

They call therein for every variety of fruit, in safety.

بِحُورٍ عِينٍ ﴿٥٤﴾
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ
ءَامِينَ ﴿٥٥﴾

They taste not death therein, save the first death. And He has saved them from the doom of Hell.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا
الْمَوْتَ الْأَوَّلَ وَوَقَّعْتُهُم عَذَابَ
الْجَحِيمِ ﴿٥٦﴾

A bounty from your Sustainer. That is the supreme triumph.

فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٥٧﴾ [الدخان: ٥١-٥٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called *Kāfūr*.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا ﴿٦٠﴾

A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ﴿٦١﴾

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).

يُؤْتُونَ بِالْذِّكْرِ وَخَافُونَ يَوْمًا كَانَ
مُسْتَطِيرًا ﴿٦٢﴾

And they feed, for the love for Him, the poor, the orphans, and the captives,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا ﴿٦٣﴾

(Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks.

إِنَّمَا نَطْعِمُكُمْ لِرُؤْفَةِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً
وَلَا شُكْرًا ﴿٦٤﴾

Verily we fear from our Sustainer a Day, hard and distressful.

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿٦٥﴾
فَوَقَدَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَهُ
وَسُرُورًا ﴿٦٦﴾

So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy.

And their recompense shall be Paradise and silken attire.

وَجَزَاءُ لَهُمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرًا ﴿٦٧﴾

They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا
شَمْسًا وَلَا زَمْهَرِيرًا ﴿٦٨﴾

And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.

وَدَائِغُ الْغَيْثِ عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا
تَذَلِيلًا ﴿٦٩﴾

And amongst them will be passed around goblets of silver and

وَيُطَافُ عَلَيْهِمْ بِكَأْنٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ

beakers (as) of glass,

فَوَارِيرًا ۝١٥

Crystal clear, but made of silver.
They will determine the measure
thereof, according to their desire.
And they will be given to drink
from a cup (of wine) mixed with
Zanjabīl (ginger flavoured),

فَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا نَقِيرًا ۝١٦

From a spring called *Salsabīl*.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا

زَنْجَبِيلًا ۝١٧

And youths of everlasting youth
will serve them; when you look at
them you would think they were as
scattered pearls;

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝١٨

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ

حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ۝١٩

And when you look there (in
Paradise), you will see a delight
(that cannot be imagined) and a
great dominion.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا

كَبِيرًا ۝٢٠

Their raiment will be of fine green
silk, and gold embroidery. They
will be adorned with bracelets of
silver; and their Sustainer will
slake their thirst by giving them a
pure drink Himself.

عَلَيْهِمْ ثِيَابٌ سَبْعُ خُضْرٍ وَإِسْتَرْقَ وَحُلُوتٌ

أَسَاوِرٌ مِّنْ فِضَّةٍ وَسَقَمَهُمُ رُبُّهُمْ شَرَابًا

طَهُورًا ۝٢١

(And it will be said to them):

إِنَّ هَذَا كَانَ لَكُم جَزَاءً وَكَانَ سَعْيُكُمُ

Verily, this is a reward for you;
and your endeavour has found
acceptance.

مَشْكُورًا ۝٢٢ [الإسراء: ٥-٢٢]

Al-Insān 76: 5-22

Allāh Subḥānahū wa Ta‘ālā says:

وقال تعالى:

And those on the right hand, what
of those on the right hand?

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ۝٢٣

(They will be) Amongst thorn-less
Lote trees.

فِي سِدْرٍ مَّخْضُودٍ ۝٢٤

And clustered plantains with fruits
piled one above another.

وَطَلْحٍ مَّنْضُودٍ ۝٢٥

In a shade long extended.

وِظِلٍّ مَّمْدُودٍ ۝٢٦

By water flowing constantly.

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

And fruits in abundance.

وَفَلَكَهٍ كَثِيرٍ ﴿٣٢﴾

Neither out of reach, nor forbidden (perennial).

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

And on couches raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

Verily, We have created them (maidens) of a special creation.

إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾

And made them virgins.

فَعَلَّاهُنَّ أَجْنَارًا ﴿٣٦﴾

Beloved of their husbands only, equal in age.

عُرُبًا أَتْرَابًا ﴿٣٧﴾

For those of the Right Hand.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

A multitude of those (of the Right Hand) will be from the first generations (who embraced Islām). And a multitude (of those of the Right Hand) will be from later generations. Al-Wāqī'ah 56:27-40

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

[الواقعة: ٢٧ - ٤٠]

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayānul Qur'ān)

Allāh Subḥānahū wa Ta'ālā says:

Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.

A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful.

Fuṣṣilat 41: 31-32

Allāh Subḥānahū wa Ta'ālā says:

And indeed for the transgressors, will be an evil journey's end.

وقال تعالى:

وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ

وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

تُرْلاً مِّنْ عَفْوَهِ رَحِيمٍ ﴿٣٢﴾

[صفت: ٣١ - ٣٢]

وقال تعالى:

وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾

Hell, where they will burn, an evil resting place.

This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.

And other (torments) of similar kind all together. Swād 38: 55-58

جَهَنَّمَ يَصْلَوْنَهَا فَنَسَّ إِلَٰهَهُ ﴿٥٦﴾

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ

وَعَسَاقٌ ﴿٥٧﴾

وَأَٰخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

[ص: ٥٥-٥٨]

Allāh Subḥānahū wa Ta'ālā will say to the dwellers of Hell:

Depart you to that which you used to deny!

Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.

Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.

Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts).

(Then these sparks when they will fall on the earth) they will become as if they were yellow camels.

Al-Mursalāt 77: 29-33

وقال تعالى:

أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣١﴾

إِنَّمَا تَرْمِي بِشَجَرٍ كَالْقَصْرِ ﴿٣٢﴾

كَأَنَّهُمْ جُمِلَتِ صُفْرٌ ﴿٣٣﴾

[المرسالات: ٢٩-٣٣]

Allāh Subḥānahū wa Ta'ālā says:

They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!

Az-Zumar 39: 16

وقال تعالى:

لَهُمْ مِنْ فَوْقِهِمْ ظِلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظِلَلٌ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِ عِبَادَهُ ۚ

يَعْبَادِ فَٱتَّقُونِ ﴿١٦﴾ [الزمر: ١٦]

Allāh Subḥānahū wa Ta‘ālā says:

Verily, the tree of *Zaqqūm*,

Will be the food for sinners;

Like molten brass, it will boil in
their bellies,

Like the seething of boiling water.

(It will be said to the angels): Seize
him, and drag him into the midst of
the blazing Fire,

Then pour over his head the
torment of boiling water.

Taste (this)! Verily, you thought
you were mighty and generous.

Verily! This is that which you
used to doubt. Ad-Dukhān 44: 43-50

وقال تعالى:

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾

طَعَامُ الْأَثِيمِ ﴿٤٤﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ

الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

[الدخان: ٤٣-٥٠]

Allāh Subḥānahū wa Ta‘ālā says:

In front of him (every rebellious
transgressor) is Hell, and he will be
made to drink boiling festering
water.

Which he will sip, but will be
unable to swallow it, and death
will approach him from every side,
yet he will not die; and in front of
him will be a harsh torment
(becoming ever severe, and he will
continue to sob for an eternity).

Ibrāhīm 14: 16-17

وقال تعالى:

مَنْ وَرَأَيْهِ جَهَنَّمُ وَسُقِيَ مِنْ مَّاءٍ صَدِيدٍ

﴿١٦﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا

هُوَ بِمَيِّتٍ وَمِنْ وَرَأَيْهِ عَذَابٌ

غَلِيظٌ ﴿١٧﴾ [إبراهيم: ١٦-١٧]

AḤĀDĪTH

١٢٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! قَدْ شُبِّتَ قَالَ: شَيْبَتْنِي هُوَذَا وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَ لَوْنٌ وَإِذَا الشَّمْسُ كُوِّرَتْ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ومن سورة الواقعة، رقم: ٣٢٩٧

127. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Abu Bakr Raḍiyallāhu 'anhu said: O Rasūlallāh! Indeed you have aged! He replied: (The Sūrah) *Hūd*, *Al-Wāqī'ah*, *Al-Mursalāt*, 'Ammā Yata Sā'alūn, and *Idhash Shamsu Kuwwirat* have aged me. (Tirmidhī)

١٢٨- عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا عُثْبَةُ بْنُ غَزْوَانَ رَضِيَ اللَّهُ عَنْهُ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنْتَ بِصُرْمٍ، وَوَلَّتْ حَذَاءً، وَلَمْ يَبْقَ مِنْهَا إِلَّا صَبَابَةٌ كَصَبَابَةِ الْإِنَاءِ يَتَصَابَهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لَا زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرٍ مَا يَحْضُرُ تَكُمُ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللَّهِ لَتُمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مِصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَطِيطٍ مِنَ الرَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّى قَرِحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَاتَّرَزْتُ بِنِصْفِهَا، وَاتَّرَزَ سَعْدٌ بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مَنَا أَحَدٌ إِلَّا أَصْحَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةَ قَطٍ إِلَّا تَنَاسَخَتْ، حَتَّى تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتُخْبِرُونَ وَتُجَرَّبُونَ الْأُمَرَاءَ بَعْدَنَا. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٣٥

128. Khālid ibne-'Umair Al 'Adawī Raḍiyallāhu 'anhu narrates that 'Utbah ibne-Ghazwān Raḍiyallāhu 'anhu in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it

continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Ṣaḥābah) with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa’d ibne-Mālik. So, I wore it to cover my lower half, and Sa’d ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fathul Mulhim)

١٢٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كُلَّمَا كَانَ لَيْلَهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: "السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَنَا كُمْ مَا تُوَعَّدُونَ غَدًا مُوجَلُونَ، وَإِنَّا- إِنْ شَاءَ اللَّهُ- بِكُمْ لَاحِقُونَ"، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ. رواه مسلم، باب ما يقال عند دخول القبور ٠٠٠٠، رقم: ٢٢٥٥

129. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that whenever it was her turn for Rasūlullāh Ṣallallāhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqī’ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī’. (Muslim)

١٣٠- عَنْ مُسْتَوْرِدِ بْنِ شَدَادٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ مَا الدُّنْيَا فِي

الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَ تَرْجِعُ؟. رواه مسلم، باب فناء الدنيا ٠٠٠٠، رقم: ٧١٩٧

130. Mustawrid ibne-Shaddād Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

١٣١ - عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ. رواه الترمذی وقال: هذا حديث حسن، باب حديث الكيس من دان نفسه ٠٠٠٠، رقم: ٢٤٥٩

131. Shaddād ibne-Aws Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh’s Mercy. (Tirmidhī)

١٣٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشْرَةِ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَنْ أَكْيَسُ النَّاسِ، وَأَحْزَمُ النَّاسِ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَأَكْثَرُهُمْ اسْتِعْدَادًا لِلْمَوْتِ قَبْلَ نُزُولِ الْمَوْتِ، أُولَئِكَ هُمُ الْأَكْيَاسُ، ذَهَبُوا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْآخِرَةِ. قلت: رواه ابن ماجه باختصار، رواه الطبرانی في الصغير وإسناده حسن، مجمع الزوائد ١٠/٥٥٦

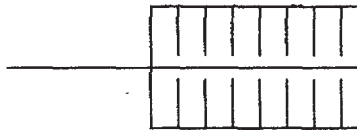
132. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that I came to Nabī Ṣallallāhu ‘alaihi wasallam, being the tenth one of ten Ṣaḥābah. A man of the Anṣār stood up and said: O Nabī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibne-Mājah, Tabarānī, Majma-‘uz-Zawāid)

١٣٣ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خَطًّا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، فَقَالَ:

هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ - أَوْقَدَ أَحَاطَ بِهِ- وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطَطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَهَذَا صُورَةٌ.

رواه البخارى، باب فى الأمل وطوله، رقم: ٦٤١

133. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhārī)



١٣٤- عَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اثْنَتَانِ يَكْرَهُهُمَا ابْنُ آدَمَ، الْمَوْتُ وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ، وَيَكْرَهُ قِلَّةَ الْمَالِ، وَقِلَّةُ الْمَالِ أَقْلٌ لِلْحِسَابِ. رواه أحمد وأحمد بإسنادين ورجال

أحدهما رجال الصحيح، مجمع الزوائد ١٠/٥٣٤

134. Maḥmūd ibne-Labīd Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: There are two things that the son of Ādam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Aḥmad)

١٣٥- عَنْ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَمَّنْ بِالْبَعْثِ وَالْحِسَابِ دَخَلَ الْجَنَّةَ. ذكر الحافظ ابن كثير هذا

الحديث بطوله فى البداية والنهاية ٥/٣٠٤

135. Abu Salamah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāya wan Nihāyah)

١٣٦ - عَنْ أُمِّ الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَبْتَغِي لِأَصْيَافِكَ مَا يَبْتَغِي الرِّجَالُ لِأَصْيَافِهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَمَامَكُمْ عَقَبَةً كَثُودًا لَا يُجَاوِزُهَا الْمُثْقَلُونَ فَأَحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ. رواه البيهقي في شعب الإيمان ٣٠٩/٧

136. Umme Dardā' Raḍiyallāhu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqī)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

١٣٧ - عَنْ هَانِي مَوْلَى عُثْمَانَ رَحِمَهُ اللَّهُ أَنَّهُ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكِي حَتَّى يَيْلَ لِحَيْتِهِ، فَقِيلَ لَهُ تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْطَعُ مِنْهُ. رواه الترمذی وقال: هذا

حديث حسن غريب، باب ما جاء في فطاعة القبر ٠٠٠، رقم: ٢٣٠٨

137. Hānī Raḥimahullāhu, the freed slave of 'Uthmān Raḍiyallāhu 'anhu narrates that when 'Uthmān stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhī)

١٣٨ - عَنْ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ بِالتَّيْتِيبِ فَإِنَّهُ الْآنَ يُسْأَلُ. رواه أبو داود، باب الاستغفار عند

القبر ٠٠٠، رقم: ٣٢٢١

138. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhū narrates that when Nabī Ṣallallāhu ‘alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dāwūd)

١٣٩- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مُصَلًاهُ فَرَأَى نَاسًا كَأَنَّهُمْ يَكْتَشِرُونَ قَالَ: أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَازِمِ اللَّذَاتِ لَشَغَلَكُمْ عَمَّا أَرَى الْمَوْتُ فَكَثَرُوا مِنْ ذِكْرِ هَازِمِ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْغُرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لِأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَّيْتِكَ الْيَوْمَ وَصِرْتَ إِلَى فَسْتَرَى صَنِيعِي بِكَ، قَالَ: فَيَتَسَّعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابُ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لِأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلَّيْتِكَ الْيَوْمَ وَصِرْتَ إِلَى فَسْتَرَى صَنِيعِي بِكَ، قَالَ: فَيَلْتَمِسُ عَلَيْهِ حَتَّى يَلْتَقَى عَلَيْهِ وَتَخْتَلِفُ أَضْلَاعُهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: وَيُقَيِّضُ اللَّهُ لَهُ سَبْعِينَ تَبِيئًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتْ الدُّنْيَا، فَيَنْهَشُهُ وَيَخْدِشُهُ حَتَّى يُقْضَى بِهِ إِلَى الْحِسَابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ. رواه الترمذی وقال: هذا حديث حسن غريب، باب حديث أكثروا ذكر هازم اللذات، رقم: ٢٤٦٠

139. Abu Sa‘īd Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam, while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: So the

grave expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh Ṣallallāhu ‘alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhī)

١٤٠ - عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَتَيْنَاهَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِنَا الطَّيْرُ وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِينُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ: وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ، فَيَقُولَانِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ قَالَ: فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَّقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبُسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا قَالَ: وَيُفْتَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَالْبُسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: فَيَأْتِيهِ مِنْ

حَزَّهَا وَسَمَّوْمَهَا قَالَ: وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ. رواه أبو داود، باب المسألة في

القبر ٠٠٠٠٠ رقم: ٤٧٥٣

140. Bara ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates: We went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with the funeral of a man from the Anṣār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islām. Then they will ask him: What do you say about this man who was sent to you ? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.

Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwūd)

Note: The announcement from the heavens about an unbeliever, ‘he has lied,’ means that he is pretending to be ignorant; though in fact

he had refuted Allāh's Oneness, His Prophet and Islām. (Ma'āriful Ḥadīth)

١٤١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصْنُحُ صَنِحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ. رواه البخارى، باب ما جاء فى عذاب القبر، رقم: ١٣٧٤

141. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muḥammad Ṣallallāhu ‘alāihī wassallam? As for the Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and Jinn. (Bukhārī)

١٤٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ. وفى رواية: لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ اللَّهُ. رواه مسلم، باب ذهاب الإيمان آخر الزمان، رقم: ٣٧٦، ٣٧٥

142. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of

Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This ḥadīth also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mirqāt)

١٤٣ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ.

رواه مسلم، باب قرب الساعة، رقم: ٧٤٠٢

143. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

١٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّكُمْ أَرْبَعِينَ: لَا أَدْرِي أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنُ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَيْنَ مَسْعُودٍ، فَيُطْلِبُهُ فَيَهْلِكُهُ ثُمَّ يَمُكُّ النَّاسَ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ: فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنَ عَيْشُهُمْ، ثُمَّ يَنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْتًا وَرَفَعَ لَيْتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ فَتَنْبِتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يُنْظَرُونَ، ثُمَّ يَقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ، وَقِفُوهُمْ إِنَّهُمْ مَسْتَوْلُونَ، ثُمَّ يَقَالُ: أَخْرِجُوا بَعَثَ النَّارَ، فَيَقَالُ: مِنْ كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعِمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ. رواه مسلم، باب في خروج الدجال،

رقم: ٧٣٨١

وفي رواية: فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ، فَقَالَ النَّبِيُّ ﷺ: مِنْ يَأْجُوجَ وَمَأْجُوجَ

تِسْعِمَائَةٍ وَتِسْعَةً وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ. (الحديث) رواه البخارى، باب قوله: وترى الناس سكارى،

رقم: ٤٧٤١

144. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Dajjāl* will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send ‘Īsa ibne-Maryam resembling ‘Urwah ibne-Mas‘ūd. He will seek out *Dajjāl* and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of Īmān, except that his life shall be seized by this breeze.. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him.

Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaiṭān will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the *Shin* will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Ṣaḥābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: *Shin* is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsir Usmani).

In a ḥadīth of Ṣaḥīḥ Bukhārī and Muslim narrated by Abu Sa‘īd Khudri Raḍiyallāhu ‘anhu, Rasūlullāh Ṣallallāhu ‘alaihi wasallam is quoted as saying: Allāh ‘Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājġāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Isa ‘alaihis Salām at his Second Coming.

١٤٥ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَنْعَمَ وَصَاحِبُ الْقَرْنِ قَدِ التَّقَمَ الْقَرْنُ وَاسْتَمَعَ الْأُذُنُ مَتَى يُؤْمَرُ بِالْفَتْخِ فَيَنْفُخَ فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا. رواه الترمذی وقال: هذا حديث حسن،

باب ماجاء في شأن الصور، رقم: ٢٤٣١

145. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, so he said to them: Say: (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)

١٤٦ - عَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُدْنَى الشَّمْسُ يَوْمَ

الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُ كَمِقْدَارِ مِيلٍ فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَتِهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ الْجَمَامًا قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ يَبْدُهُ إِلَى فِيهِ. رواه مسلم، باب في صفة يوم القيامة، رقم: ٧٢٠٦

146. Miqdād Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasūlullāh Ṣallallāhu ‘alaihi wasallam pointed his hand to his mouth. (Muslim)

١٤٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مَشَاءَ وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: إِنَّ الَّذِي أَمَشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ. رواه الترمذی وقال: هذا حديث حسن، باب ومن سورة بنی اسرائیل، رقم: ٣١٤٢

147. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mankind will be assembled on the Day of Resurrection in three classes, one walking, one riding and one walking on their faces. It was asked: O Rasūlallāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

١٤٨- عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. رواه البخارى، باب كلام الرب تعالى، رقم: ٧٥١٢

148. ‘Adī ibne-Hātim Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not anyone of you but that

his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

١٤٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي بَعْضِ صَلَاتِهِ: اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا، فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللَّهِ! مَا الْحِسَابُ الْيَسِيرُ؟ قَالَ: أَنْ يُنْظَرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ، إِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ. (الحديث) رواه أحمد ٤٨/٦

149. 'Ā'ishah Raḍiyallāhu 'anha narrated: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying in one of his Ṣalāt

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

O Allāh! Make my account easy.

When he finished his Ṣalāt, I asked: O Nabiyallāh! What is 'easy account'? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O 'Ā'ishah! He who will be interrogated on that Day will be ruined! (Musnad Aḥmad)

١٥٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: أَخْبِرْنِي مَنْ يَقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ. رواه البيهقي في كتاب البعث والنشور، مشكوة المصابيح، رقم: ٥٥٦٣

150. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu approached Rasūlullāh Ṣallallāhu 'alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh 'Azza wa Jall has mentioned: يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Ṣalāt. (Baihaqī, Mishkāṭ)

١٥١ - عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَانِي آتٍ مِنْ

عِنْدَ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَيَبْنِيَ الشَّفَاعَةَ، فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. رواه الترمذی، باب منه حديث تخيير النبي ﷺ، رقم: ٢٤٤١

151. 'Awf ibne-Mālik Al Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my right for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhī)

١٥٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي. رواه الترمذی وقال: هذا حديث حسن صحيح غريب، باب منه حديث شفاعتي، رقم: ٢٤٣٥

152. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)

١٥٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ يَا إِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَاسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدُ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَآخِرُ لَهُ سَاجِدًا، فَيَقَالُ: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقَالُ: أَنْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ آخِرُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقَالُ: أَنْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ آخِرُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقُولُ: أَنْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ

أَذْنِي أَدْنَى أَدْنَى مِنْ خَرَدَلٍ مِنْ إِيْمَانٍ فَأَخْرَجَهُ مِنَ النَّارِ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ، وَسَلِّ تَعْطَهُ، وَاشْفَعْ تُشَفِّعْ، فَأَقُولُ: يَا رَبِّ! أَذْنِي لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَكِبَرِيَّائِي وَعَظَمَتِي لِأَخْرَجَنَ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. رواه البخاري، باب كلام الرب تعالى، ٥٠٠٠، رقم: ٧٥١٠

(وفي حديث طويل) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فَيَقُولُ اللَّهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيَخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْجَنَّةُ فِي حَمِيلِ السَّيْلِ قَالَ: فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هَؤُلَاءِ عَتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ، ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَائِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا. رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥٤

153. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Ādam ‘Alaihis Salām and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the Khalīl (close friend) of Ar-Raḥmān. So, they will approach Ibrāhīm ‘Alaihis Salām, but he will say to them: I am not eligible, you should approach Mūsā, as he is Kalīmullāh (who speaks to Allāh Ta’ālā). So, they will approach Mūsā ‘Alaihis Salām, but he will say: I am not eligible, you should approach ‘Īsa, as he is Rūḥullāh and Kalimatullāh (the Spirit of Allāh, and Word of Allāh). So, they will approach ‘Īsa ‘Alaihis Salām; but he will say: I am not eligible, you should approach Muḥammad Ṣallallāhu ‘alaihi wasallam. Thus, they will approach me and I will say, I am the one to intercede.

So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O

Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Īmān equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has, in his heart, Īmān equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Īmān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said *Lā ilāha illallāh*. Thus, Allāh Subḥānahū wa Ta‘ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu: (In reply to the urges of Rasūlullāh Ṣallallāhu ‘alaihi wasallam for the fourth time) Allāh Subḥānahū wa Ta‘ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the

١٥٦- عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا (فِي حَدِيثِ طَوِيلٍ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنْبَيِ الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوْلَكُمُكَمُ كَالْبَرْقِ قَالَ قُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي أَى شَيْءٍ كَمَرَ الْبَرْقُ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرَ الرِّيحَ، ثُمَّ كَمَرَ الطَّيْرَ وَشَدَّ الرَّجَالَ، تَجَرَّى بِهِمْ أَعْمَالُهُمْ، وَبَيَّكُمُ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِىءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا قَالَ: وَفِي حَافَتَيِ الصِّرَاطِ كَلَالِيْبٌ مُعَلَّقَةٌ مَأْمُورَةٌ تَأْخُذُ مَنْ أَمَرَتْ بِهِ فَمَخْدُوشٌ نَاجٍ وَمَكْدُوشٌ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنْ فَعَرَّ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا. رواه مسلم، باب أدنى أهل الجنة منزلة فيها، رقم: ٤٨٢

156. Hudhaifah and Abu Hurairah Raḍiyallāhu ‘anhuma both narrate in a lengthy narration that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the *Ṣirāt* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said : May my father and mother be sacrificed for you what is meant by “pass like the lightning?” He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabī Ṣallallāhu ‘alaihi wasallam will be standing on (the *Ṣirāt*) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl . He (then) said: And on the sides of the *Ṣirāt* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

١٥٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قِيَابُ الدَّرِّ الْمُجَوَّفِ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أُعْطَاكَ رَبُّكَ، فَإِذَا طِينُهُ مِسْلٌ أَذْفَرُ. رواه البخارى، باب فى الحوض، رقم: ٦٥٨١

157. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrāil? He replied: This is the *Kauthar* that your Rabb granted. Its soil was the most excellent musk. (Bukhārī)

١٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْزَانُهُ كَنْجُومُ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا. رواه مسلم، باب إثبات حوض نبينا، ٥٩٧١: رقم

158. ‘Abdullāh ibne-‘Amr ibnil-‘Ās Raḍiyallāhu ‘anhuma narrates: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My pond (*Al-Kauthar*) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)
Note: The distance of one month’s journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

١٥٩ - عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى صفة الحوض، رقم: ٢٤٤٣

159. Samurah Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

١٦٠ - عَنْ عُבَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَادَةُ: مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيُّهَا شَاءَ. رواه البخارى، باب قوله تعالى يا أهل الكتاب، رقم: ٣٤٣٥

160. ‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhuma narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muḥammad is His slave and Messenger, and that ‘Īsa ‘Alaihis Salām is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam ‘Alaihis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah Raḍiyallāhu ‘anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

١٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَءُوا إِن شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾. رواه البخارى، باب ما جاء في صفة الجنة ٠٠٠٠، رقم: ٣٢٤٤

161. Abu Hurairah Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī narrated that Allāh Ta‘ālā has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ

And no one knows what delights of the eyes have been hidden from them! (As-Sajdah 33: 16)

(Bukhārī)

١٦٢ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. رواه البخارى، باب ما جاء في صفة الجنة ٠٠٠٠، رقم: ٣٢٥٠

162. Sahl ibne-Sa‘d Al Sa‘īdī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

١٦٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَلَقَابٌ قَوْسٍ أَحَدُكُمْ أَوْ مَوْضِعٌ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لِأَصْأَتْ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَتَصْنِفُهَا بِغَيْرِ الْخِمَارِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٦٨

163. Anas Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

١٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَأَقْرَأُ وَإِنْ شِئْتُمْ ﴿وِظِلٌّ مَمْدُودٌ﴾. رواه البخاري، باب قوله وظل ممدود، رقم: ٤٨٨١

164. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: وَظِلٌّ مَمْدُودٌ (in shade long extended) (Al-Wāqī‘a 56:30) (Bukhārī)

١٦٥ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَتَقَلَّبُونَ وَلَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءٌ وَرَشَّحٌ كَرَشَحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفْسَ. رواه مسلم، باب في صفات الجنة وأهلها، رقم: ٧١٥٢

165. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Ṣaḥābah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

١٦٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُنَادَى مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعْمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أَوْ رِثْمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾. رواه مسلم، باب في دوام نعيم أهل الجنة، رقم: ٧١٥٧

166. Abu Sa‘īd Al Khudrī and Abu Hurairah Raḍiyallāhu ‘anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ‘Azza wa Jall has said.

وَنُودُوا أَنَّ تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

١٦٧ - عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ. رواه

مسلم، باب إنبات رؤية المؤمنين في الآخرة، رقم: ٤٤٩

167. Ṣuhaib Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When the people of Paradise will have entered Paradise, Allāh Ta‘ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces! Have You not made us enter into Paradise, and saved us from the Fire! Rasūlullāh said: Then Allāh will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

١٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَغِيْطُوا فَاجِرًا بِنِعْمَةٍ، إِنَّكَ لَا تَدْرِي مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ، إِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع

الزوائد ١٠/٦٤٣ القاتل: النَّارُ (شرح السنة ١٤ / ٢٩٥)

168. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not envy an evil person’s well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die. (Ṭabarānī, Majma‘uz-Zawāid, Sharḥ-us Sunnah)

١٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لِكَافِيَةٍ، قَالَ: فَضَلَّتْ عَلَيْهِنَ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا. رواه البخارى، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlallāh! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

١٧٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنَعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً: ثُمَّ يَقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ. رواه مسلم، باب صبغ أنعم أهل الدنيا في النار، رقم: ٧٠٨٨

170. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

١٧١ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ

النَّارِ إِلَى تَرْفُوتِهِ. رواه مسلم، باب جهنم، رقم: ٧١٧٠

171. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

١٧٢- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (البقرة: ١٧٢) قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقْزَقِمْ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَاشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى صفة شراب أهل النار، رقم: ٢٥٨٥.

172. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited the following verse:

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūm (a tree in Hell) were to be dropped into this world, it would spoil the people’s means of livelihood; so what about those whose food it is? (Tirmidhī)

١٧٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. رواه أبو داود، باب

173. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi ‘wasallam in a Ḥadīth Qudsi said: When Allāh had created Paradise, He said to Jibrāīl (‘Alaihis Salām): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Sharī‘ah*, which at times is against personal desires) and ordered: O Jibrāīl! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh created the Fire (of Hell), then He said: O Jibrāīl! Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrāīl! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty, I fear that none shall (be able to) avoid it! (Abu Dāwūd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA‘ĀLĀ

In order to seek benefit directly from Allāh Ta‘ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh Ṣallallāhu ‘alaihi wasallam

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray.

Al-Aḥzāb 33: 36

قال الله تعالى:
وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ
أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُبِينًا ﴿٣٦﴾ [الأحزاب: ٣٦]

Allāh Subḥānahū wa Ta‘ālā says:

We sent no messenger except that he be obeyed by Allāh’s will.

An-Nisa 4: 64

وقال تعالى:
وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ [النساء: ٦٤]

Allāh Subḥānahū wa Ta‘ālā says:

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.

Al-Ḥashr 59: 7

وقال تعالى:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا [الحشر: ٧]

Allāh Subḥānahū wa Ta‘ālā says:

Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much.

Al-Aḥzāb 33: 21

وقال تعالى:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾
[الأحزاب: ٢١]

Allāh Subḥānahū wa Ta‘ālā says:

So let those who oppose His (Allāh's) Command, beware, lest some trial or painful punishment befall them.

An-Nūr 24:63

وقال تعالى:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴿٦٣﴾ [النور: ٦٣]

Allāh Subḥānahū wa Ta‘ālā says:

Whoever does righteous deeds-whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

An-Naḥl 16: 97

وقال تعالى:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ ﴿٩٧﴾ [النحل: ٩٧]

Allāh Subḥānahū wa Ta‘ālā says:

And whoever obeys Allāh and His Messenger, he has indeed achieved a great success. Al-Aḥzāb 33: 71

وقال تعالى:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ [الأحزاب: ٧١]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam: Say (to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful.

Āle‘Imrān 3: 31

وقال تعالى:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ [آل عمران: ٣١]

Allāh Subḥānahū wa Ta‘ālā says:

Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind). Maryam 19: 96

وقال تعالى:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ [مريم: ٩٦]

Allāh Subḥānahū wa Ta‘ālā says:

And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward). Tā Hā 20: 112

وقال تعالى:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ [طه: ١١٢]

Allāh Subḥānahū wa Ta‘ālā says:

And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine.

At-Talāq 65: 2-3

وقال تعالى:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾ [الطلاق: ٢-٣]

Allāh Subḥānahū wa Ta‘ālā says:

Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And We sent down on them abundant showers from the sky, and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations. Al-An‘ām 6:6

وقال تعالى:
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ
عَلَيْهِمْ مَدْرَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرَى مِنْ
تَحْتِهِمْ فَأَهْلَكْنَاهُمْ
بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ ﴿٦﴾ [الأنعام: ٦]

Allāh Subḥānahū wa Ta‘ālā says:

Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your Rabb and a far better source of hope. Al-Kahf 18: 46

وقال تعالى:
الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَاقِيَةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ [الكهف: ٤٦]

Allāh Subḥānahū wa Ta‘ālā says:

All that is with you is bound to come to an end, whereas that which is with Allah is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did. An-Naḥl 16: 96

وقال تعالى:
مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٦﴾ [النحل: ٩٦]

Allāh Subḥānahū wa Ta‘ālā says:

And whatever you are given (now) is but for the (passing) provision of

وقال تعالى:
وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ

life in this world and for its adornment, whereas that which is with Allah is (so much) better and everlasting. Have you then no sense?

Al-Qaṣaṣ 28: 60

الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ
وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ [القصص: ٦٠]

AḤĀDĪTH

١٧٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنًى مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةِ؟ فَالسَّاعَةُ أَذْهَى وَأَمَرُّ. رواه الترمذی وقال: هذا حديث حسن

غريب، باب ما جاء في المبادرة بالعمل، رقم: ٦٠٢٣ الجامع الصحيح وهو سنن الترمذی، طبع دار الباز

174. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for

1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhī)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

١٧٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: فِرَجُهُ اثْنَانِ وَيَبْقَىٰ وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فِرَجُهُ أَهْلُهُ وَمَالُهُ وَيَبْقَىٰ عَمَلُهُ. رواه مسلم، كتاب

الزهد، رقم: ٧٤٢٤

175. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

١٧٦ - عَنْ عَمْرِو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا فَقَالَ فِي خُطْبَتِهِ: أَلَا إِنَّ الدُّنْيَا عَرْضٌ حَاصِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ أَلَا وَإِنَّ الْأَجْرَةَ أَجَلٌ صَادِقٌ يَقْضَى فِيهَا مَلِكٌ قَادِرٌ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَدَافِيرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَدَافِيرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللَّهِ عَلَى حَذَرٍ، وَاعْلَمُوا أَنَّكُمْ مَعْرُوضُونَ عَلَى أَعْمَالِكُمْ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. مسند الشافعي ١/٤٨

176. 'Amr Rāḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāf'ī)

١٧٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا. رواه البخاري، باب حسن إسلام المرء، رقم: ٤١

177. Abu Sa'īd Al Khudrī Rāḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī)

Note: The beauty of Islām comes into his life means that one's heart should be illuminated with Īmān and the body should be dedicated in obedience to Allāh Subhānahu wa Ta'āla.

١٧٨ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. (وهو جزء من الحديث) رواه مسلم، باب بيان الإيمان والإسلام، ٠٠٠، رقم: ٩٣

178. ‘Umar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger, and to establish Ṣalāt, and pay Zakāt, and fast in the month of Ramaḍān, and to perform Ḥajj to the House of Allāh if you are able to do so. (Muslim)

١٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَتَسْلِمُكَ عَلَى أَهْلِكَ فَمَنْ انْتَقَصَ شَيْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الْإِسْلَامِ يَدْعُهُ وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ. رواه الحاكم في المستدرک ٢١/١ وقال: هذا الحديث مثل الأول في الإستقامة

179. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is that you worship Allāh Subḥānahū wa Ta‘ālā and do not ascribe any partner to Him, and to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍān, to perform Ḥajj to the House of Allāh, to enjoin good, to forbid from evil, and to offer Salām to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām (Mustadrak Ḥākim)

١٨٠ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ ثَمَانِيَةٌ أَسْهُمٌ، الْإِسْلَامُ سَهْمٌ وَالصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحُجَّ الْبَيْتِ سَهْمٌ وَالصِّيَامُ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ. رواه البزار وفيه: يزيد بن

عطاء وثقه أحمد وغيره وضعفه جماعة وبقيّة رجاله ثقات، مجمع الزوائد ١/١٩١

180. Hudhaifah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām has eight parts. Īman is one part, and performing Ṣalāt is one part, and giving Zakāt is one part, and performing Ḥajj to the House of Allāh is one part, and fasting in Ramaḍān is one part, and enjoining good is one part, and forbidding evil is one part, and Jihād in the Path of Allāh is one part. Indeed,

one is unsuccessful who has no share in any of these parts. (Majma-
'uz-Zawā'id, Bazzār)

١٨١ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْإِسْلَامُ أَنْ تُسْلِمَ وَجْهَكَ لِلَّهِ وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ. (الحديث) رواه أحمد ٣١٩/١

181. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muḥammad is His slave and Messenger, and to establish Ṣalāt, and to pay Zakāt. (Musnad Aḥmad)

١٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: ذَلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَرِيدُ عَلَى هَذَا، فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: مَنْ سَرَهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا. رواه البخارى، باب وجوب الزكاة، رقم: ١٣٩٧

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory Ṣalāt, and pay the obligatory Zakāt, and fast in Ramaḍān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man. (Bukhārī)

١٨٣ - عَنْ طَلْحَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسْمَعُ دَوَى صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَاذًا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ رَسُولُ اللَّهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ

لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: أَفْلَحَ إِنْ صَدَقَ. رواه البخارى،

باب الزكاة من الإسلام، رقم: ٤٦

183. Ṭalḥa ibne-‘Ubaidullāh Raḍiyallāhu ‘anhu narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam. We could hear the sound of his voice but could not understand what he was saying till he came close to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and we realised that he was asking about Islām. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Five times of Ṣalāt each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: And fasting during the month of Ramaḍān is obligatory. He asked: Must I observe anything else? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: No, unless you do it voluntarily. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then mentioned Zakāt to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasūlullāh Ṣallallāhu ‘alaihi wasallam remarked: He has succeeded if (he keeps) true to his words. (Bukhārī)

١٨٤ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ -: يَا عِزُّنِي عَلَى أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تُسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عِقَابُهُ، وَإِنْ شَاءَ عَاقِبُهُ، فَبَايَعْنَاهُ عَلَى ذَلِكَ. رواه البخارى، كتاب

الإيمان، رقم: ١٨

184. ‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to a group of his Ṣaḥābah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath, Allāh will be responsible for his reward. Whoever

will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. (‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhu said) So we swore allegiance to him on that basis. (Bukhārī)

١٨٥ - عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَحُرِّقْتَ، وَلَا تَعْصَنَّ وَالِدَيْكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا، فَإِنْ مَنَ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ بَرِئْتَ مِنْهُ ذِمَّةُ اللَّهِ، وَلَا تُشْرِبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللَّهِ عَزَّ وَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسُ مَوْتَ وَأَنْتَ فِيهِمْ فَاقْبُثْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدَبًا وَأَخْفِهِمْ فِي اللَّهِ. رواه أحمد ٢٣٨/٥

185. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory Ṣalāt, since he who deliberately neglects Ṣalāt is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Aḥmad)

Note: In this ḥadīth the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with Īmān. (Mirqāt)

١٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. رواه

البخارى، باب درجات المجاهدين في سبيل الله، رقم: ٢٧٩٠

186. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who believes in Allāh and His Messenger, establishes Ṣalāt, and fasts during Ramaḍān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in Jihād in the Path of Allāh, or whether he remained in the land where he was born. The Ṣaḥābah inquired: O Rasūlallāh! Should we not give this good news to the people? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in Jihād in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for *Firdaus*, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow. (Bukhārī)

١٨٧ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ. مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ النَّبِيَّتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَآتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الْأَمَانَةَ، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ إِنَّ اللَّهَ لَمْ يَأْمُرْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرَهَا. رواه الطبراني بإسناد جيد، الترغيب ١/٢٤١

187. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who comes to Allāh with Īmān and having performed these five (deeds) will enter Paradise: He who regularly offered the five Ṣalāt at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of Ramaḍān; performed Ḥajj if he had the means; paid Zakāt gladly; and fulfilled the trust placed in him. It was asked: O

Rasūlallāh! What does fulfilling the trust mean? Rasūlullāh Ṣallallāhu ‘alaihi wasallam answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh Subhānahū wa Ta‘ālā has not placed a trust with the son of Ādam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (Ṭabarānī)

١٨٨ - عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَهَاجَرَ بَيْتِي فِي رِبْضِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ الْجَنَّةِ، وَأَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللَّهِ بَيْتِي فِي رِبْضِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ الْجَنَّةِ، وَبَيْتِي فِي أَعْلَى غُرَفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذَلِكَ لَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٠/١٠

188. Faḍālah ibne-‘Ubaid Al Anṣari Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever has Īmān upon me, obeys me, and does Hijrah (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has Īmān upon me, obeys me, and engages in Jihād in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Ḥibbān)

١٨٩ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّيَ الْخَمْسَ وَيَصُومُ رَمَضَانَ غُفِرَ لَهُ. (الحديث) رواه أحمد ٢٣٢/٥

189. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times Ṣalāt and fasts during the month of Ramaḍān, he will be forgiven. (Musnad Aḥmad)

١٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا

وَأَدَّى زَكَاةَ مَالِهِ طَيِّبًا بِهَا نَفْسُهُ مُحْتَسِبًا وَسَمِعَ وَأَطَاعَ فَلَهُ الْجَنَّةُ. (الحديث) رواه أحمد ٣٦١/٢

190. Abu Hurairah Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid Zakāt on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Īmām*, leader of the Muslims), for him is Paradise. (Musnad Aḥmad)

١٩١ - عَنْ فَضَالَةَ بْنِ عُيَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ. رواه

الترمذى وقال: حديث فضالة حديث حسن صحيح، باب ما جاء فى فضل من مات مرابطا، رقم: ١٦٢١

191. Faḍālāh ibne-‘Ubaid Raḍiyallāhu ‘anhū narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Mujāhid (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

١٩٢ - عَنْ عُثْبَةَ بْنِ عَبْدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَخْرُ عَلَى وَجْهِهِ مِنْ

يَوْمٍ وَلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاةِ اللَّهِ عَزَّوَجَلَّ لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ. رواه أحمد والطبرانى فى الكبير

وفيه: بقية وهو مدلس ولكنه صرح بالتحديث وبقيه رجاله وثقوا، مجمع الزوائد ١/٢١٠

192. ‘Utbah ibne-‘Abd Raḍiyallāhu ‘anhū narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh ‘Azza wa Jall, then despite this on the Day of Resurrection, he will consider this deed to be small. (Musnad Aḥmad, Tabarānī, Majma-‘uz-Zawāid)

١٩٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَصْلَتَانِ

مَنْ كَانَتَا فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُنَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللَّهُ شَاكِرًا وَصَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَاسْتَفْ عَلَى مَا فَاتَهُ مِنْهُ، لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذى وقال: هذا حديث حسن

غريب، باب انظروا إلى من هو أسفل منكم، رقم: ٢٥١٢

193. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the

patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allah has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

١٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. رواه مسلم، باب الدنيا سجن للمؤمن ١٠٠٠، رقم: ٧٤١٧

194. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The world is a believer’s prison, and an unbeliever’s Paradise. (Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, there is endless Punishment in the Hereafter and so this world is for him like Paradise. (Mirqāt)

١٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اتَّخَذَ الْفَيْءُ دُولًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعَلِّمُ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ أَمْرَاتُهُ وَعَقَى أُمَّهُ، وَأَذْنَى صَدِيقُهُ وَأَقْصَى أَبَاءُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ، وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَظَهَرَتِ الْفَنَائَاتُ وَالْمَعَارِيفُ، وَشَرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رَيْحًا حَمْرَاءَ وَزُلْزَلَةً وَخَسْفًا وَمَسْحًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كَنْظَامٍ بِأَلٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ. رواه الترمذی وقال: هذا حديث غريب، باب ما جاء في علامة حلول المسخ والخسف، رقم: ٢٢١١

195. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When captured enemy assets will be considered as one’s own wealth; and property given in trust will be considered as booty for oneself; Zakāt will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islāmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises

will be raised in the masjids; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut. (Tirmidhī)

١٩٦ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ، ثُمَّ يَعْمَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَأَنْفَكَتْ حَلَقَةً ثُمَّ عَمِلَ حَسَنَةً أُخْرَى فَأَنْفَكَتْ حَلَقَةً أُخْرَى، حَتَّى يَخْرُجَ إِلَى الْأَرْضِ. رواه أحمد ١٤٥/٤

196. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Aḥmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

١٩٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أُلْقِيَ فِي قُلُوبِهِمُ الرُّعْبُ وَلَا فَشَى الرِّزَا فِي قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيزَانَ إِلَّا قُطِعَ عَنْهُمْ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بغيرِ الْحَقِّ إِلَّا فَشَى فِيهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلِطَ عَلَيْهِمُ الْعَدُوُّ. رواه الإمام مالك في الموطأ، باب ما جاء في الغلول ص ٧٦

197. 'Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allāh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight,

their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them. (Muaṭṭa Imām Mālik)

١٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: بَلَى وَاللَّهِ حَتَّى الْخَبَارَى لَتَمُوتَ فِي وَكْرِهَا هَزْلًا لِظُلْمِ الظَّالِمِ . رواه البيهقي في شعب الإيمان ٥٤/٦

198. Abu Hurairah Raḍiyallāhu ‘anhū says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah Raḍiyallāhu ‘anhū said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqī)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

١٩٩ - عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْزِي مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ: فَيَقْصُّ عَلَيْهِ مَا شَاءَ اللَّهُ أَنْ يَقْصُصَ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ إِنَّهُ أَتَانِي اللَّيْلَةُ آتِيَانِ، وَإِنَّهُمَا ابْتَعَنَانِي وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَنْلَغُ رَأْسُهُ فَيَتَدَهَّدُ الْحَجَرُ هَاهُنَا، فَيَتَّبِعُ الْحَجَرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ بَعُودٌ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، إِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهَهُ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمِنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، - قَالَ وَرُبَّمَا قَالَ أَبُو رَجَاءٍ: فَيَشُقُّ - قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَبْعُدُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَاتَيْنَا عَلَى مِثْلِ التَّوْرِ قَالَ وَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ - فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ،

قَالَ: فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَنَاهُمْ ذَلِكَ اللَّهُبُ ضَوْصُوا، قَالَ: قُلْتُ لَهُمَا: مَا هَؤُلَاءِ؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهْرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ - أَحْمَرٌ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ، وَإِذَا ذَلِكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغُرُ لَهُ فَاهُ فَيَلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِهَ الْمَرْأَةَ كَأَكْرَهَ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرْأَةً، فَإِذَا عِنْدَهُ نَارٌ يَحْشُهَا وَيَسْعَى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإِذَا بَيْنَ طَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ رَأَيْتُهُمْ قَطُ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتْنَاهُمَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَا لِي: ازِقْ، فَارْتَقَيْتُ فِيهَا، قَالَ: فَارْتَقَيْنَا فِيهَا فَأَتْنَاهُمَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلِسَنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطَرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطَرٌ كَأَفْجَحَ مَا أَنْتَ رَأَيْتَ، قَالَ: قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ مِنَ الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَ: قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ وَهَذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصَرِي صُعْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَا لِي: هَذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمْ، ذَرَانِي فَأَدْخِلْهُ، قَالَا: أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَا لِي: أَمَّا إِنَّا سَخَّيْرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُلْغُ رَأْسَهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَّا الَّذِي أَتَيْتَ عَلَيْهِ يُشْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْجَرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُرُ مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْأَفَاقَ، وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُورِ فَهُمْ الرِّئَاءَةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهْرِ وَيُلْقِمُ الْحِجَارَةَ فَإِنَّهُ أَكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْأَةَ

الَّذِي عِنْدَ النَّارِ يَحْشَهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوضَةِ فَإِنَّهُ إِبْرَاهِيمُ عليه السلام وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فِكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَوْلَادُ الْمُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ حَسَنَ وَشَطْرًا مِنْهُمْ قَبِيحَ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ. رواه البخارى، باب تعبير الرؤيا بعد صلاة الصبح، رقم: ٧٠٤٧

199. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasūlullāh Ṣallallāhu ‘alaihi wasallam would interpret it. One morning Nabī Ṣallallāhu ‘alaihi wasallam said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man’s head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: ‘*Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man’s mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: *Subhānallāh!* Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: In that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: In the river there was a man swimming, and on the bank there was a man who

had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasūlullāh Ṣallallāhu ‘alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul-‘Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: بَارِكْ اللَّهُ فِيكُمَا (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur’ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salāt. And for the man you came upon whose sides of

mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is *Mālik*, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrāhīm ‘Alaihis Salām, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabī Ṣallallāhu ‘alaihi wasallam: O Rasūlullāh! What about the polytheist’s children? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: And also polytheist’s children. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them. (Bukhārī).

٢٠٠ - عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنِّي لَأَعْرِفُ أُمَّتِي يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُؤْتُونَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ وَأَعْرِفُهُمْ بِنُورِهِمْ يَسْعَى بَيْنَ أَيْدِيهِمْ. رواه أحمد/١٩٩

200. Abu Dhar and Abu Dardā’ Raḍiyallāhu ‘anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Ṣaḥābah said: O Rasūlallāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Muṣṇad Aḥmad)

Note: This light will be the light of Īmān of every believer, which will be in proportion to the strength of his Īmān. (Kashf-ur-Raḥmān)

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